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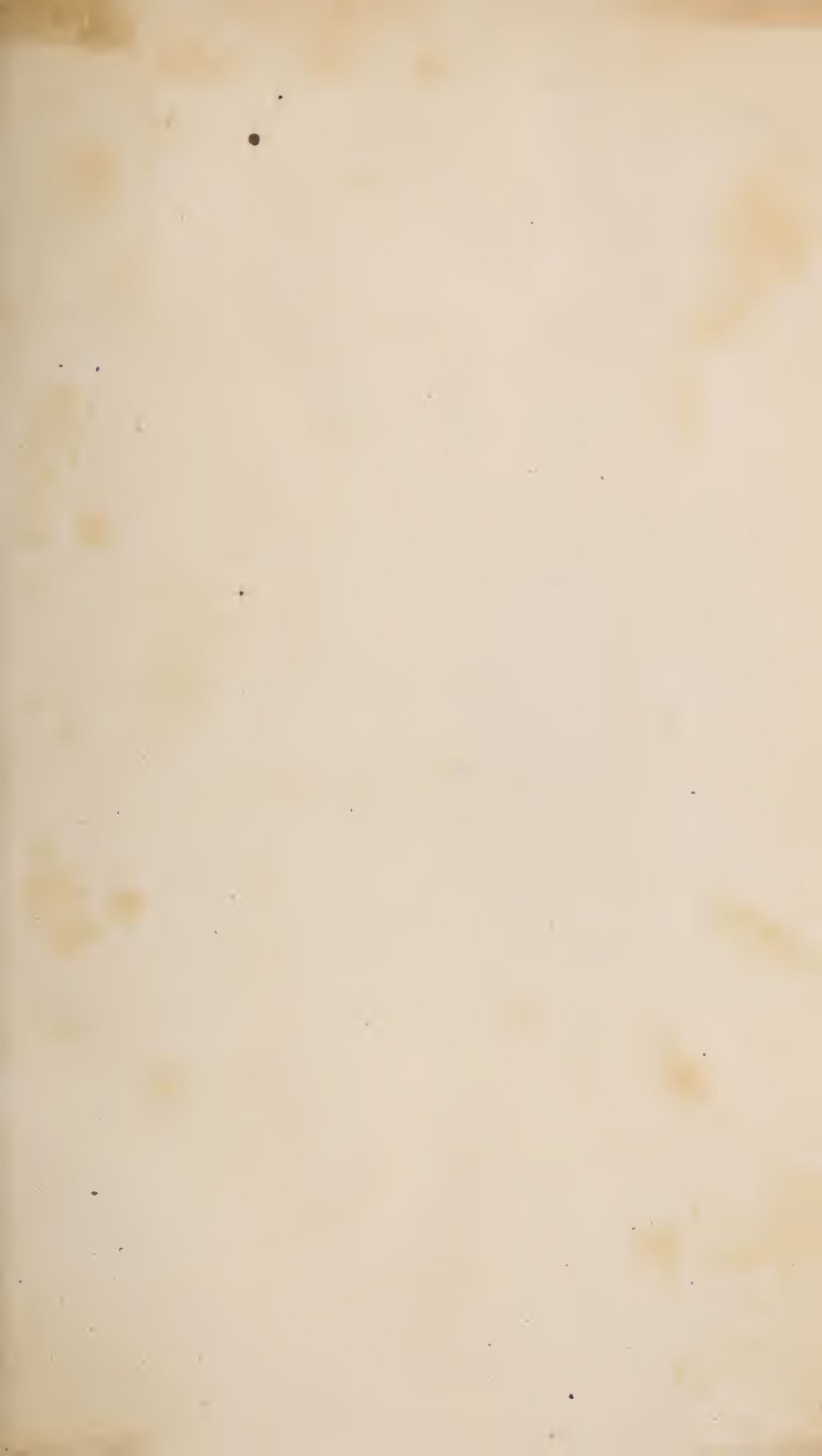
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MISSIONARY HERALD,

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American Board of Commissioners for Foreign Missions.

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1858.

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*American Board of Commissioners for Foreign Missions.*

*Shanghai Mission.—China.*

LETTER FROM MR. BRIDGMAN, SEPTEMBER 15, 1857.

*Protestant Missions in China.*

MR. BRIDGMAN writes briefly, intimating that he had not much of special interest to communicate respecting the work of the mission. All were well; Mr. Blodget was away on a missionary tour, and there was "not much to note beyond the ordinary routine of every day work." It was a time, however, for reminiscences respecting the missionary work in China, as a whole. He says: "On the 5th of September, 1807, Mr. Morrison arrived in China, and on the 5th instant, we held a convocation here, in our own house, and had present, out of the seventy-one men, women and children, composing the missionary circle, twenty-five men, nineteen women, (four only being unmarried,) and nineteen children. 'A pretty large number,' you will say; but then we have access to how many, do you think? Why, tens of millions?" Respecting these fifty years of missionary effort, he had previously written as follows:

*Number of Laborers.*

THIS DAY, September 5, 1857, Protestant Christians complete the first half century of their missionary labors in "the land of Sinim."

The whole number of laborers sent by Protestant churches is now about four

hundred. Of these nearly one half have been ordained ministers of the gospel; a few have come out as medical missionaries or secular agents; the others have been, either the wives of the missionaries, or unmarried ladies—nearly all of whom (both the married and unmarried) have engaged directly in the work of education, or other missionary duties.

Coming as these have from more than twenty different Boards, or Associations,—Protestant Christians of almost every denomination, and in nearly every part of Christendom, having here their representatives—a very large amount of personal interest is concentrated on this field of labor, in magnitude second to no other on earth, whether regard be had to the work to be performed, the numbers to be acted upon, or the good results certain to follow in due time.

The increase in the number of laborers has been very gradual. During the first ten years they were but four, counting only the men; in the second, fifteen; in the third, thirty-nine; in the fourth, one hundred and five; while, during the last decade of years, the numbers have nearly or quite doubled.

At present, in Shanghai, there are twenty-two ordained missionaries, three missionary physicians, and one lay-agent;



also four unmarried and sixteen married ladies, with twenty-five children; seventy-one in all.

Means are not at hand for giving more than an approximation to the exact numbers now at the other stations. They are about as follows: At Ningpo, sixteen ordained missionaries, seventeen ladies, and twenty-six children. At Fuh-chau, seven missionaries, three ladies, and ten children. At Amoy, eight missionaries, six ladies, and thirteen children. At Hongkong and Macao, (there being none at present in Canton,) say, twenty-two missionaries, eighteen ladies, and twenty children.

Besides these—237 more or less—there are several families and individuals now absent from China, yet still in connection with the missions here, and expecting ere long to return to their respective stations.

### *Labor Performed.*

The labors performed, from first to last, have been so various, and in such diverse circumstances, that, for the most part, none but general estimates can be given. The acquisition of this language, in its numerous forms and dialects, and the preparation of linguistic apparatus to aid therein; the daily labors of oral preaching in churches and chapels, in temples and on the highways, in their own residences and from house to house, in tours on land, and in junks or boats on the rivers,—often to solitary individuals, occasionally to vast congregations, but most frequently to small audiences of a few tens; the translation of the sixty-and-six books of the Old and New Testaments into the general language, and parts thereof into several of the dialects, together with printing the same and preparing the material means for that purpose; the preparation of Christian tracts, and the distribution of these and of the sacred Scriptures; the establishment of boarding-schools and day-schools, with the writing of books for these; the organizing of Bible-classes and meetings

of inquiry; the conducting of catechetical services and the examination of candidates for Christian baptism; watching over infant churches, instructing the ignorant and striving to reclaim the wanderers; visiting the sick and the blind, and distributing medicine and alms to those in need; collecting and publishing various information, and preparing journals and letters, for public bodies and private friends: all these, and other such like things, make up the catalogue of labors which, during the days and nights of the last fifty years, have given ample occupation to the hands and the heads of all these four hundred men and women, who have entered on this wide field.

### *Results.*

These labors, taking them all in all, have been very abundant, well-directed, and are not wanting in good and great results. It should be borne in mind, that many of the laborers have but recently entered on their work, and that it is still rather the seed-time than the harvest. In the essentials of Christianity—its cardinal doctrines and facts—a large amount of instruction has been communicated to the Chinese. In such a field as this, where the term of service is so short, the laborers can expect to see but a part, and often it must be only a small part, of the legitimate good fruits of their work. Enough, however, they can see to call forth abundant thanksgiving for the past, and to inspire courage and hope for the future, knowing that the work, in which they are only co-laborers, is of no doubtful issue. In one of the missions at Amoy—that of the London Missionary Society—there were baptized, during the last ten years, 182 adults; and about the same number in the mission of the American Board. In other missions, and at other places, the numbers professing Christianity have been much less. In some of the missions, however, there have been more additions to the churches during the last eighteen

months, than in all the previous years of their history.

A well-digested record of what Protestant missionaries have done, in the several departments alluded to above, that shall impartially and clearly exhibit the precepts and doctrines inculcated, and the religious habits and character formed, together with ample details of the ways and means employed for these ends, is already a desideratum. For missionaries, such a record would be, in some respects, what good wind and current charts are for intelligent navigators. The Bible indeed is our only sure directory; yet in this age of improvements, it is not perhaps too much to expect that, taking advantage of past experience, the methods of conducting missionary operations may be made more simple, more economical, more apostolical and effective, than heretofore they have been, in modern times.

Among those, men and women, who have come to China under the auspices of the Protestant churches, for Christ's sake, there are many worthy and noble examples of zeal and labor, of faith and patience. Not to mention the living, such were Robert Morrison and William Milne, Samuel Dyer and David Abeel, Edwin Stevens, Pohlman, Goddard, Lowrie, and W. H. Medhurst. These, and others whose names are less known abroad, have done much excellent work, the fruits of which will doubtless, by divine grace, make many souls happy and blessed for ever.

### *The former State of China.*

The present prospects, and the signs of the times, too, when compared with what met the lonely adventurer on these shores half a century ago, how very different!

In coming to China, that zealous and devout man realized what, as now appears, had been the earnest prayer of his youth; "that God would direct him to that part of the missionary field where the difficulties were the greatest, and, to all human appearance, the most insur-

mountable." Then, not only did an exclusive native policy restrict all intercourse with foreigners to one narrow spot, and to one small company of monopolists, but his own government, also, was so afraid of giving umbrage to the Chinese, that Morrison found it necessary to cross the Atlantic, and to come to Canton in a vessel not carrying English colors. And on his arrival there, for a season, he was watched with a jealous eye, and even by those who, not long subsequently, were eager to secure the benefit of his services in the advancement of their "honorable trade."

For more than twenty years he labored almost alone—the only Protestant missionary resident in this empire. Milne came to Macao, but was forced away; and, as others who followed him, he found a residence at the "Straits." To preach the doctrines of Christ, or to profess and practice his religion, was then, by the penal code of the Great Pure Dynasty, declared to be a capital crime. Then, too, by common law, or the "old customs" of this realm, all the foreigners in Canton, regarded as merchants and "so booked," were required, after the business of a season was over in spring, to retire from the city of Rams, and migrate to Macao. By special permission, said merchants were allowed to bring their families to reside within the jurisdiction of the Portuguese settlement; but no "barbarian woman" could be permitted to approach even the suburbs of the provincial capital. For attempting such a monstrous act, on one occasion, all commerce was stopped, and the whole imperial cabinet and dragon throne together, were moved for the immediate expulsion of the two or three fair intruders.

### *Changes.*

Such was the state of affairs in 1830, those palmy days of monopolies and co-hongs. Four years later, the exclusive rights in China of the Hon. East India Company terminated. The royal com-

mission, under Lord Napier, arrived in July, 1834. Denied an audience with the governor at Canton in the first place, the generous nobleman, unwilling in any way to compromise the honor or the rights due to foreigners, and harassed and constrained, retired to Macao, where, shortly afterwards, on the 11th of October, he expired.

A few weeks previously, August 1, 1834, Dr. Morrison had died at Canton, leaving there, in the missionary work, only two persons, who for three or four years had been his co-laborers in the dissemination of Biblical truth, chiefly by means of the press and the agency of one native evangelist.

Early in 1839 came the imprisonment of all the foreigners in Canton, and the surrender of the more than twenty thousand chests of opium. Next came, on three successive years, three armed expeditions, and the signing of the English treaty before Nanking, on the 29th of August, 1842; and finally, two years later, the Act of Toleration, given by the vermilion pencil, dated Táukwáng, 24th year, 11th month, 19th day—or December 28, 1844.

### *The Work before us.*

Thus, by a wonderful and mysterious providence, wide and effectual doors have been opened for Protestant missionaries. As yet their work is but begun. To it, however, they are fairly committed. By him who holds all power, both in heaven and on earth, the disciples of the Lord Jesus are commissioned to give the bread of life, the word of God, to all people. This high warrant, in God's own good time, will most assuredly be fully executed; and as the years roll on, during the next coming half century, his truth, if we rightly read the promises, will make achievements bright and glorious, beyond any thing witnessed by his people on earth since the days of the Apostles and primitive martyrs. China can be no exception.

### *Amoy Mission.—China.*

LETTER FROM THE MISSION, SEPTEMBER 15, 1857.

REFERENCE is made, in the opening of this letter, to the fact that a long time had elapsed since any extended account of the labors and prospects at Amoy had been forwarded to the Missionary House. This delay, it is said, has been occasioned by "so constant calls to work here, so few hands to perform, and health by no means vigorous." There are two churches connected with the mission; one at the station, Amoy, and one at the out-station, Chioh-be. More than a year before the date of the letter, it is said, "guided by the necessities of the case, and as we believe, in accordance with the teaching of the sacred Scriptures, four elders and four deacons were elected, and inducted into office in the church in Amoy. This was something altogether new, as regards those chosen to rule and those to be ruled. Experience has proved the advantage of the action."

### *Native Church Officers.*

The mission proceed to speak of those who had been thus called to office in the church; giving a very good account of the Christian and official character of all, but especially of two who have been removed by death.

Both in the spiritual oversight of the church, and in care for the needy and distressed, these office-bearers have, by divine grace, secured to themselves, in a very great degree, the confidence and regard of their brethren and sisters; while the duties of these distinctive offices have been discharged with such care, wisdom, faithfulness and efficiency, as no other system of means within our power could have secured. Of those first inducted into office, with joyfulness we can say, they have "purchased to themselves a good degree, and great boldness in the faith which is in Christ Jesus." But it is now our painful duty to announce, that two of those four faithful elders have gone from us, to enjoy that good degree, and do rest from their labors. They had just completed a first year of service in this ministry. In the case of one, the term of service for



which he had been chosen had expired, and he had been rechosen for another term of two years. The other was to have still served for the coming year, when they were both, in the space of a few days, removed from us to a higher and holier service.

#### *Ch'oa Giau—His Sacrifices.*

For the praise of divine grace and the encouragement of patrons and friends, the cases of these men may be worthy of special record. Ch'oa Giau, i. e. Elder Ch'oa, was baptized and received to church fellowship, March 25, 1855. He was then fifty-six years of age, a man of strong mind, much good common sense, and decision of character. In embracing Christianity, he was called at once to cut off the right hand and to pluck out the right eye; and he appears heartily to have done so. Previous to conversion, he was receiving a large income for a Chinese without property, but it was "filthy lucre." He was a professed manager of the Chinese stage, with a train of play actors under him. Almost the entire round of theatrical exhibitions here, has a direct connection with idolatry. Ch'oa Giau had reputation and extensive patronage in the line of his profession. Upon becoming impressed with gospel truth, he appears at once to have realized his position. The history of the struggle he may have passed through, between idolatrous gain and the claims of God, we do not know, but the result was an entire severance from the profession, a giving up of his whole dependence for a living, and an apparently hearty casting of himself and his family upon the Lord. He acted in the same decisive manner as regards family idols; destroying and treating with contempt. Ancestral tablets, not being entirely his own property, he did not destroy; but he removed them from the shrine, nailed them up in a box and deposited them in safe keeping, not to be used except for reference, as family records.

#### *His Usefulness.*

He carried his Christianity into his family. First a daughter-in-law was brought in, then a son, and sometime afterward his wife. Among our present inquirers there is another son, quite a youth, who is one of a class of students connected with the mission of the English Presbyterian church.

Elder Ch'oa was endowed with more than common dignity, influence, honesty, and business tact. He was a lover of peace, and was often called to act the part of the peace-maker between contending parties. In case of any difficulty between those in the church and those "not of us," he was the person looked to, more than any other, to secure justice and effect reconciliation. He was engaged in a work of this kind, away from home, when the stroke of death fell suddenly upon him. From the date of his connection with the church, he devoted much time and gave much important service to promote the cause of his Lord and Master. The last year of his life he was wholly engaged as an assistant in our work, mostly in Amoy, on the small salary of five dollars per month.

As an elder, he was punctual in the discharge of his duties, always seeming to bear about a consciousness of the great responsibility of his office. He was judicious in counsel, very diffident of his own judgment, and prudent in action. The sick, those in any trouble, and the needy, found in him a sympathizing and faithful friend. Over the church, he was jealous with a godly jealousy, seeking her purity and peace. Hence he was quick to mark any strife or alienation of brethren, and to labor to heal and preserve Christian love. In cases calling for church discipline, he was slow in coming to extreme measures, waiting until every hope of otherwise converting the sinning brother from the error of his way had failed.

#### *His Sudden Death.*

This elder, in the midst of usefulness,

and just after he had been unanimously rechosen to office, for another term of two years, was called very suddenly away from his labors to his reward, leaving a whole church mourning over their loss. On Friday morning, June 26, he was present with us at the meeting of conference with inquirers and candidates. At the close of this meeting, he united with the other elders in deciding that three of those who had been examined should be received to church fellowship. We separated about two o'clock, P. M., when he appeared to be in full health. Towards evening he went to confer with some persons on behalf of a widow connected with the church, who was being deprived, by idolatrous relatives, of her right in some property, because of her religion. Here he was struck down in a fit, probably apoplectic, in which he expired before daylight the following morning.

#### *Giu-Bun-hoan—His Conversion.*

Twelve days after the death of Ch'oa Giau the church was again afflicted, by the death of another elder, of whom the following account is given.

Giu-Bun-hoan was baptized January 28, 1855, being then thirty years of age. He was a native of a village about fifteen miles from Amoy, where he was a practicing physician of wide-spread reputation. It was this reputation which brought him to Amoy, to visit a member of the church who was dying of leprosy. This was his first contact with the gospel. Before him was the Christian, sinking day by day, and dying as it were by inches, of one of the most loathsome and hopeless diseases, which his medical skill could in no degree arrest. Yet the dying man was calmly and hopefully, if not joyfully, waiting the issue.

This was new. He was also thrown among a company of Christians who were not slow to make known the doctrines of the cross, and their hopes through faith in the Lord Jesus Christ. Giu-Bun-hoan, though not of the literary

class, had received a good education, and was naturally possessed of a very active and inquiring mind. The new things he saw and heard awakened thought, and arrested attention. He had long been a zealous religionist, a budhist of the strictest sect, and regarded himself as near perfection. He was a thorough-going budhistical pharisee, eating only vegetables and practicing other austerities, to increase his supposed large stock of merit. Now he began to investigate the claims of Christianity. The truth gradually broke upon his mind and carried conviction to his heart. A struggle began between his own good opinion of himself and the claims and requirements of God's holy law. "I was alive without the law once; but when the commandment came, sin revived, and I died," was his own impressive language when examined for admission to the church. His views of sin were deep and humiliating, especially as regards the natural heart. Salvation by grace, through faith, was cordially embraced by him. Christ became precious to his soul, and he found rest in believing. His change of religious views met with much opposition on the part of his aged father, though not positive persecution.

#### *His Christian Life.*

From the time of his conversion, Giu-Bun-hoan resided mostly in Amoy, to be near the means of grace and enjoy Christian fellowship. Visiting from time to time his native village, he carried his new religion with him. We do not know of any who, owing to this influence, give clear evidence of spiritual conversion, yet we know that at least two persons were turned from their idols to an outward worship of God. The confidence of his father, in his superstitions, was also gradually shaken. Sometime after his connection with the church, he removed his wife to Amoy; and his parents were ultimately induced to dispose of their small village property, and also remove to this place. For about a



year and a half before he died, elder Gui was engaged in teaching in our school for the more advanced children of the church; a work which he regarded as of great importance and interest. From the time of his first interest in the gospel, Christianity became his great study. His effort was to make the school thoroughly Christian; and the influence which he acquired over his pupils, who felt for him an affectionate reverence, was well exerted to this end.

At the organization of our church, in 1856, although still comparatively a young man, he was chosen by a large vote to the eldership. As compensating for the want of years, he was naturally sedate, and of a dignified bearing, which commanded general respect. In manner, he was exceedingly simple, unassuming and gentle; in judgment, clear and accurate; in knowledge of gospel doctrine, much beyond many of his seniors, and rapidly growing. As an elder, he was "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." From the organization of our theological class, he was one of the most regular, earnest and profiting members. He possessed a mind quick to grasp an idea, with power to analyze and think with accuracy. We indulged the hope that we might see him not merely a ruling elder in the church, but one ministering in the word and doctrine; perhaps one of the first native pastors over some native church in Amoy, or the surrounding region. But God's thoughts were not as ours. Elder Gui had borne his testimony, had done his brief work of useful toil for the Master, and has been called away from us, doubtless to have his active and sanctified powers unceasingly employed in the services of the upper temple.

The disease of which he died, typhus fever, made its first insidious appearance on the day that elder Ch'oa was buried, and twelve days after, July 9, his redeemed spirit returned to God who gave it. He has left a wife and two small children,

and his aged parents; all of whom are deeply afflicted by his death. The widow is an applicant for church membership and appears well; and respecting the aged parents, (more especially the father,) we cherish a hope that truth has found a place in their hearts.

A day of humiliation and prayer was observed by the church in connection with these afflictions. Other elders have been chosen and inducted into office, and in the state of the churches, at Amoy and Chioh-be, it is said, "there is much to comfort and encourage," though some things are trying. "The congregations meeting in the two places of worship in Amoy are quite large, and attend with much regularity on the means of grace. The attention given to the word preached would indicate a feeling of personal interest in it, which is very cheering. At Chioh-be, all open persecution has ceased. The reports of the evangelist, and other native brethren who assist in the work there, represent the attendance at the chapel as encouraging." Yet it is added: "We mourn over the want of that marked evidence of the Holy Spirit's presence and power which we formerly enjoyed."

#### *Famine—Additions to the Church.*

This people have been called to look famine in the face. A few months ago, the destitution of rice was so great that only a limited quantity could be obtained at any price. The price, not of rice only, but of almost every other article of food, was so high that the poor were compelled to use such refuse matter as is usually fed to swine. Even grass and roots were resorted to, to stay the cravings of hunger. And now the prices of provisions, though the market is again well supplied, are ranging so high that none but those in easy circumstances can cast off anxiety. Our poor gospel-hearing people are among those who have suffered greatly from this state of things, which we apprehend has exerted an influence against the legitimate effects of the preached word. Still, we are not left without evidence of the gospel's power to convert the soul, and to turn idolaters "from idols, to serve the living and true

God." Since the beginning of this year, it has been our privilege to welcome twenty-one persons to church fellowship. Of these, four have been received at Chioh-be, and one of those baptized at Amoy is from that place.

### *Department of Church Members.*

As furnishing illustrations of the power of truth, and of the grace of God, particulars are given respecting the conversion and the Christian character of some of those who have been recently added to the number of believers, and then, in regard to the church as a body, it is stated :

We have much cause for grateful praise in view of God's preserving, sustaining, and zeal-producing grace, as manifested among the members of the church both at Amoy and Chioh-be. In circumstances unusually trying and depressing, they have patiently endured, and have continued to walk worthy of their profession. We still have also much comfort, and great aid in our work, from the abounding labors of those who are employed as assistants in various positions, and from the brethren in general ; who seem to esteem it a privilege, according to their ability and opportunity, to witness publicly for Christ. Yet we have not been free from the trial and sorrow of seeing some cases of turning back, and even of sad apostasy. It has been the painful duty of the church officers to pass sentence of excommunication on two persons within the present year, and to count them as dead indeed. We have thus, during the few years of our existence as a church in Amoy, been compelled to cut off four, and one at Chioh-be. These cases of excommunication illustrate the special sins to which our people are exposed. Two were cut off for violations of the Sabbath, resulting in forsaking the public worship of God ; one for the use of opium, that terrible destroyer of health and morals, body and soul ; and two for uncleanness.

The labors of the missionaries, in their varied efforts to promote the cause of Christ,

continue to be much as heretofore. "For years," it is said, "we have had more upon our hands than we could do. Public preaching, daily Scripture reading and exposition at a morning service, Bible class instruction, labors with the theological class, conferences with the inquiring, and the examination of candidates, continue to give exhausting employment to time and strength ;" and the health of some members of the mission is spoken of as by no means perfect.

### *The Field.*

Respecting the field for labor at and around Amoy, the following language is used :

As to extent, it is without limit ; as to nature, it is now open and accessible for any amount of itinerating labor which it would be possible for scores of men to bestow upon it. We say itinerating, i. e. such labor as is performed now, among the people at the interior outstations, by our Scotch brethren and ourselves ;—labor in one place and another for a limited time, but constantly repeated, while our residence is at Amoy. Treaty stipulations, and existing laws, we consider it incumbent on us to obey, so far as we can do so consistently with the claims of the higher law of our Lord Jesus Christ and the interests of his kingdom. But the day of restriction, by treaty stipulations and state laws, may be very near its end. Doubtless, as important events are in progress within and on the borders of this great empire, important changes are at hand. Precisely what may be the changes, the fore-shadowing of which we now see, none can tell ; but we know that Jesus Christ is head over all things to the church, and we believe that the way for the spreading of his gospel, and the establishing of his kingdom and reign, will be more widely opened before his people. Yes, the day may be very near, when all the rivers and canals, mountain passes and travelers' paths, will be opened as lawful highways, which the messengers of the gospel may traverse with Heaven's proclamation of "Peace on earth and good will to men : " and when every hamlet, town and city will

become a legal place of residence to the ambassadors of Christ. In such a case, there are large and central towns which should be occupied without delay.

Particular mention is made of Chioh-be, and of two other places at some distance from Amoy, with which the mission has been providentially brought into special contact; in each of which it is thought one or two mission families should be located as soon as may be. There is also much call for more effort in the immediate neighborhood of the city. The missionaries say:

We have thus been taking a cursory view of the field around us, but there is a part of our field, spread out almost at our door, with special claims to an hundred fold more attention than we have ever been able to bestow upon it. We refer to the numerous villages on the Island of Amoy itself. This island has a circumference of about thirty miles, being of nearly equal diameter from north to south and from east to west; and on the island, besides Amoy, there are (it is said) one hundred and thirty villages. Many of these villages have been visited, and the leaven of the gospel deposited. It is not unusual to meet with individuals here and there who give evidence that the truth is working. One of the cases mentioned in this letter is from one of these villages. How needful is it to follow up vigorously all such encouraging indications. Our native assistants do much, but we should have good reason to look for great results, were there a Paul to go with and lead forward our Timothies and Silases. \* \*

Thus, besides the need of several missionaries preparing, or ready, to carry the gospel further into the interior, we imperatively need, at the least, three men, with mouths wide open and tongues loosed, to assist us here in holding forth the word of life. Ah! all this we have needed for years past. In exhibiting our need of laborers, we are telling of nothing new.

#### *Encouragement.*

It is not only in the open fields spread out before them that the missionaries at Amoy

find occasion for increased exertion, and a call for more laborers. When they look back upon all the way in which the Lord has led them, and the success with which their efforts have been crowned, they see very much, calculated not only to encourage them, but to lead others to a willingness and a desire to share with them in the trials and the results of future efforts.

Are encouragements needed to secure for us this aid? See what God has wrought since the commencement of this mission. After the toils of the early laborers for about three years, the first two converts were baptized on the first Sabbath of April, 1845. The next baptism connected with our mission, took place July 29, 1849. Then the first Chinese female in China proper, so far as we know, was publicly welcomed, as the first fruit of the daughters of China, to the fellowship of God's house. She was sixty-four years old, and her two sons, aged forty-four and thirty-five, were baptized at the same time. One year afterwards five more were received, three of whom were women. Subsequently, inquirers became more numerous, and baptisms more frequent; and now, if a month passes with no addition to the number of God's professed people, it is an exception to the general rule. From that first beginning, with only two church members for more than four years, then increased to five, and a year after to ten, we have now become two churches, one in this city and one in the large town of Chioh-be. There have been connected with the church in Amoy one hundred and fifty-five persons. Some of these have fallen asleep and a few have apostatized; but the greater part remain, witnessing a good confession and faithfully testifying for Christ, unto this day.

The church at Chioh-be had its public and formal beginning, January 7, 1855. Since then thirty-six persons have been received to its fellowship, and one has been cut off. Not a death has taken place among the church members there. Thus has it been our privilege to see near two hundred precious souls, imme-



diately connected with our mission, gathered into the household of faith. Connected with the other two missions established here, the number of church members is somewhat greater, making more than four hundred in all. With such facts before us, have we not—has not the church by which we are sustained—ground for encouragement to greatly increased effort, both as to men and means?

The old man of Chioh-be, who was imprisoned for selling the chapel property to the missionaries, was set at liberty last July, after having been in confinement about two years.

### Madura Mission.—India.

#### MANDAHASALIE.

LETTER FROM MR. TAYLOR, AUGUST 20,  
1857.

In this letter, Mr. Taylor refers to various matters connected with the several village churches in his field, and the native pastors and helpers. Of Yaserdian, pastor of the church at Mandahasalie, he speaks well. "His absence for about seven months, to study at the seminary, though decidedly beneficial to him, was as decidedly a temporary loss to the church and congregation. He had watched over them with a real pastoral care, for the Holy Ghost, from the beginning, had seemed to make him overseer. But now again, under his watch, (as he has returned,) the church assumes a more cheering aspect."

#### *Instruction of Native Helpers.*

Systematic effort has been made of late, Mr. Taylor says, to prepare the helpers in his field for a better discharge of the duties devolving on them.

With the return of Yaserdian, I have been able, to an encouraging degree, to complete my plans and make them work. The course of study assigned to him at the seminary appeared to me to be in all respects a proper one, and not too high for others at the station to enter upon. It consisted in the study of the Bible, a body of divinity, evidences of Christianity, lectures on sermonizing, &c. &c.

As he had been over most of the ground before, and was diligent, he succeeded in taking copious notes. I knew well that advantages cannot be enjoyed here for study like those at the seminary; but I saw with pleasure that he was interested in my plans, and confident that the most essential parts of the course could be mastered by most of the helpers at the station. The course was accordingly marked out; as far as possible, needed books were procured; and nearly all were put to study in connection with their work. Now and then I have called in individuals from the distant places to study here, in order that they might become better initiated in the course, and see more fully the design and bearings of it. Most of those who live sufficiently near, however, are required to attend to given lessons at their villages, but come here to study and recite two days each week. Those near to H. Zilva study under him, but Yaserdian is the principal of the school here. In some cases, it is a partial drawback on the work at the villages, just at present; but ere long the advantages of the course will appear. The tendency of it is not, just now, to expansion, but to the improvement rather of what we have. It is thus, also, made more and more to appear what our reliable and improvable materials are; and those whom God has called, are equipped with his armor. In the case of some of the individuals, the seminary will help to complete the course. Two are now there for that purpose, and are pleased with the advantages which they enjoy. I would gladly have sent more, but there was not room.

Better arrangements have also been made as to the location of helpers. "With one exception, all the more important congregations, or those of commanding influence in the villages around them, are now occupied with persons tolerably well adapted to them. There are twelve such places, where God appears to be designing to carry on his work, and where he has enabled us to drive down our stakes somewhat strongly."

*New Churches Organized.*

Some notice of the "Sungkum" mentioned below may be seen in the Herald for September, among the items of recent intelligence.

I wrote you in May about our Sungkum, and that committees had been appointed to organize, if it should be found expedient, two new churches. The committees, consisting in each case of the missionary, one native pastor and one delegate, attended to their duty; and on the 14th of July, a church of eleven members was planted in Samepetty, a village about five miles south-east of Camathy, and fifteen from this place. The members know but little of European ways and manners, but they seemed to have a good degree of the love of God in their hearts. Their catechist has been with them from the time of their first turning, two years since, and is a faithful and good man. On the seventeenth of July, the committee met in Canjampetty, and planted a church of fourteen members, twelve being received on profession. This place is five miles south of Mandahasalie, and four small congregations, within a circle of two miles radius, are connected with this one as a centre. The catechist whom I have been enabled to locate there this year is very faithful, and is growing in knowledge, though his natural ability is no more than ordinary. If these churches are blessed of God they will grow, but if he has no delight in them they will fail.

*Meeting of the Sungkum.*

The ecclesiastical body met in this place on Monday, July 20, and was opened, in the evening, with a sermon by pastor H. Silva, and closed the next evening, with the administration of the Lord's supper in connection with the church here. The whole of the day, Tuesday, was occupied in hearing reports, and discussing practical questions which had arisen in the progress of the work. Nine delegates, from as many

different churches, appeared and took their seats. The tone and spirit of the meeting throughout was good, and I trust that the tendency of these meetings will be to help in doing away with, among other evils, the spirit of caste and clanship, which exists, and has its roots deep, and widely spread.

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*MALUR.*

LETTER FROM MR. BURNELL, OCT. 3,  
1857.

MOST of this letter from Mr. Burnell, which is a semi-annual report, was written some weeks before the date as given above, while he was upon a tour among the villages of his field. He had been prevented from sending it earlier, by tours, attendance on the annual September meeting of the mission, and then sickness at Madura. He returned home four days before closing his letter, "in nearly usual health." While on his tour in August, he wrote:

There is no movement of special interest among the people in this field. One new congregation has been received this year, or rather an old one revived, for there was, years ago, a small congregation in the place. In connection with efforts to do away with caste, its members became disaffected, and forsook the assembling of themselves together for the worship of God. The teacher of the congregation, I am glad to say, has thus far been supported by the funds of the Malur Benevolent Society.

*Death of a Teacher.*

On the 20th of July, Joseph, or Tirumalie, teacher at Virlalaputty, died. I was absent at the time, at Tirumungalum, but judging from the accounts of two catechists who were with him in his last hours, his death was that of the righteous. One of these catechists has given me some particulars of his death, written on an ola. He read to him two or three Psalms, and then asked, "About what do you particularly think?" He replied, "I think, I believe, I have an eternal portion in my Redeemer, Jesus Christ."



To the question, "Will Christ give you a place in heaven?" he answered, "I believe a place is ready for me." Seeing his mother, sister, wife and children weeping, he said, "Do not fear or sorrow, put your trust in Jesus Christ. He will comfort you. Your missionary and the church will not forsake you; they will console and comfort you." A short time after, when near death, he said, "I am going to the heavenly country: my Redeemer calls. Give me your hand: I am going." Thus passed away from earth one who a few years since was a leader among idolaters; thus died one from a large village, where the whole people have been led, through the deceitfulness of sin,

"to forsake

God their Creator; and the invisible  
Glory of him that made them, to transform  
Oft to the image of a brute, adorned  
With gay religions, full of pomp and gold;  
And devils to adore for deities."

Shall we doubt that angels came to take the soul of that poor, and, by the high caste, despised Christian to his glorious inheritance, gained by faith in Christ?

#### *Absurd Reports—Intemperance.*

It is a cause for devout gratitude to God, that amid the troubles and fearful disorders in the north of India, we are permitted to prosecute our work in this district, with so much of comfort, peace, and quiet. Still, I find that nearly all the people know of these disorders, and are intensely interested to hear how matters are progressing. Many absurd rumors prevail among them. Some say that "The Mysorean is coming," alluding to the fearful ravages committed in the last century, at Tanjore and in this region, by the Mysorean, Tippoo Sultan, and his father, Hyder Ali. One of my catechists informs me that a native merchant with whom he has often conversed, and who has received books, a few days since wished him to take all the books away; as he feared an enemy was coming who would destroy all Christians, and was

solicitous lest he should be regarded as a Christian, from his having books given him by the missionary or his helpers. Some of the poor people in this region have, I am told, betaken themselves to the adjacent mountains for refuge.

One great obstacle to successful labor in the Malur field, I find to be the drinking habits of the people. The kullars (thief caste) are much given to intemperance, and as the government licenses arrack and toddy shops, in nearly every large village, there is no lack of opportunity to gratify their perverted appetites. The government of this land have much to answer for in connection with the license system, by which the means of intoxication and ruin are afforded to the Hindoos, a race once remarkable for their freedom from the evils of intemperance. Another great hindrance to the spread of the truth, is the strength of caste bonds, to which the people, poor and degraded though they are, cling with the greatest tenacity.

But notwithstanding the strength of idolatry and caste, the drinking and licentious habits of the people, and all the powers of the evil one, we may be comforted by the words of the man of God to his servant; "Fear not: for they that be with us are more than they that be with them."

#### TIRUPUVANUM.

LETTER FROM MR. LITTLE, OCTOBER 10,  
1857.

THIS is also a semi-annual letter, and in reviewing the preceding six months, Mr. Little first alludes to the health of his family. The children had derived great benefit from a residence of some months at the Sanitarium, but Mrs. Little returned from there in August, "improved scarcely at all."

#### *Condition of his Field—Difficulties.*

Proceeding to speak of "the general features of the work" in the Tirupuvanum district, Mr. Little says: "There are people connected with us in each of ten villages, six of which are within five miles of the station. This has been considered a difficult field, and

the fact that it was left vacant for nearly four years is a sufficient reason why it should be so, were there no other. Whatever were the causes that led to its abandonment, they have probably continued to operate with unabated force." Among causes which have operated to prevent such progress as could be desired, during the six months now reported, he mentions his own absence a considerable part of the time, on account of ill health in the family; an insufficient number of catechists; few converted men who are fitted to be school teachers, and the consequent necessity for employing, in new congregations, untried and sometimes unsuitable persons; and the great extent of the field; besides those things which are met by all laborers among the heathen in India—"the semi-slavery, the rudeness and ignorance of some classes, the pride and bigotry of others, the power of caste, the fear of the world and the love of sin." "Three hundred and fifty thousand people must receive the gospel thro' my efforts, or remain in ignorance of it." "There is also the care of another station, Sivagunga, at a distance, with its old and new congregations, all exposed to the assaults of the wily Jesuits, who are on the ground and active, which is and must be, so long as continued, a great obstacle to the work at this station." But this difficulty he was hoping to see removed ere long, by the transfer of Sivagunga to the charge of another.

### *Encouragements.*

Encouragement is found in the fact, that we have congregations and schools in three villages, four and five miles distant, among the middle classes. It is true these congregations are not stable; there are no converted men in them; the people are but nominal Christians; but it is something to have them brought under regular Christian instruction; it is something to have preaching in a village each Sabbath day, though our dependence is alone on the Holy Spirit.

There is also a movement in a village near by, worthy of mention, though it is too early to speak of it with confidence. Eleven men of the Velvaler caste, living within a quarter of a mile of us, have promised to attend meeting on the Compound twice each Sabbath, and to abandon heathenism. They may not be sincere, or if sincere they may not have

courage to fulfill their promises; but I have hope that the Lord may have chosen some of them for his own, and if so he will convert them. Several of the men formerly studied in the mission schools, and one of them could repeat the two prayers in our first catechism.

There is another feature of the work which I consider important. A class of seven schoolmasters, who live within five miles of the station, has been formed. They are to meet me or the catechist every Saturday, when they will recite lessons in Tamil Geography and Scripture History, practice singing Tamil Lyrics, and attend religious exercises. If this plan can be carried out, we may hope that some of these young men will be converted and become useful helpers. Some effort of this kind seems to be necessary, inasmuch as the seminary will not, for some years to come, furnish us an adequate supply of men.

In view of these facts, I am led to believe that it is past the hour of midnight at this station. The doubts and discouragements that have been gathering and deepening for years, have reached their limit—the crisis has passed. It may be long before the day shall break upon us; but if our lives are spared, and we are permitted to labor here for some years, I believe we shall see, if not the full light, at least the bright rays that shall assure us of its near approach.

### *Sivagunga.*

Mr. Little has resigned the care of the Sivagunga station, which had been under his charge for the last two years, there being no resident missionary there; but he gives some report of a visit to the different congregations of that district, made recently by himself and others, as a committee appointed for the purpose, by the mission. The particulars mentioned respecting the several villages are not of special interest. In some cases serious defection had occurred, those who were connected with the congregations having joined the Romanists. This, Mr. Little thinks, would not have occurred had the station been occupied by a resident missionary, and he deeply regrets that there was no one to occupy it.

"It is evident," he says, "that the Jesuits are laboring with much greater zeal and energy than they have done for some years heretofore, and that they have more means at their command. May we not receive this as evidence that Satan begins to fear for his dominion here?" The same tour is spoken of in a letter from Mr. Capron which will be found below.

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MADURA.

LETTER FROM MR. CAPRON, OCTOBER 20,  
1857.

*Sivagunga District—Defections.*

MR. CAPRON, while pursuing the study of Tamil, is located temporarily at Madura, in charge of the girls' boarding school; and in various ways relieving Mr. Rendall, that he may give himself more fully to the preaching of the gospel. In this letter he reports some incidents of the tour in the Sivagunga district, referred to by Mr. Little, in the letter above, in which, at the outset, the brethren met with some saddening exhibitions of degeneracy at a vacant station.

I have recently had the privilege, in connection with Messrs. Chandler, Rendall and Little, of visiting several villages in the Sivagunga district, in some of which we have Christian congregations and schools. This first experience of touring has been in some respects discouraging, but in others hopeful and inspiring. The most discouraging scene which we witnessed was in the village of Sivagunga itself, where we first stopped (Sept. 30). We had there a view of an abandoned station—abandoned for the want of a missionary. We occupied, while there, the former residence of the missionary, now a government bungalow, while near us stood the ruins of a large mission church, the entire woodwork removed, and the broken walls and tower only remaining. And the church, alas, is too true a picture of the results of missionary labor in that village.

The next morning we went on to the village of Pahânjân. This village has illustrated the character of too many of this people, by three times joining us, and now for the third time going back to

Romanism. The people of the village are led by their two head men, and these care only for money, which the Roman priest will furnish when we cannot. This village has been formerly noticed at some length in the Herald. The people have had a hard contest with the inhabitants of another village in the neighborhood, with regard to the privilege of drawing water from a tank, and have without doubt been at much expense in getting justice done them in the civil courts. The missionaries have rendered them what aid they could, in representing the facts to the collector, &c.; and it was perhaps for the sake of such aid that they first joined us, as it is for the lack of further aid that they now leave us. We spent the day in trying to reason with one of the head men, but we made no progress, and were obliged to leave them in little hope of ever doing them any further good. Through the influence of this head man, the people of the village generally kept aloof from us.

*A Pleasant Scene.*

From this unpromising beginning of our missionary tour, we went on to one of the most delightful scenes I have ever witnessed,—the cordial reception of our company and of the gospel message, by a little knot of Christians in the village of Shetûr. The severe actuality of missionary life leaves little room for romance, and yet in spite of the actuality, romance will, to one who does not look for it, often steal in to give a more graceful outline to the picture. We felt it that evening, as our train of bullock bandies wound their way among the palmyra trees, by the light of the full moon, and drew near to the village. A nearer approach, however, broke the spell; since it gave us, for a welcome, the barking of dogs and the screaming of parrots, the cawing of crows and the confused notes of other birds, disturbed by our coming. We passed between the mud huts, with roofs of thatch, and came to a halt under the wide spreading limbs



of a banyan tree. It was pleasant to notice, in this village, the warm interest of the few members of the congregation in the truths of the gospel, and their intelligence, particularly that of the women, as evinced by their answers to the questions proposed by the missionaries. We held a moonlight meeting there—a scene long to be remembered, even if it should be followed by hundreds with larger congregations and larger promise of good.

### *A Village School.*

The following morning we went on to Vadaviruky, stopping, however, at Suranam, to examine the school and say a few words to the people. The scene at Suranam was probably a specimen of thousands of missionary scenes in India. A space of ground, perhaps fifteen feet by twenty, enclosed on three sides by a mud wall, about five feet in height, and flanked on the other by the mud wall of a native house. From the wall of the house projects a narrow seat of mud, while from the eaves, a roof of bamboo poles and palmyra leaves shelves down to within four feet of the ground, in the middle of the area. This, with the huge overarching tamarind trees, must afford an efficient shade even at noonday. Two or three mats are spread for the missionaries, the rest of the company sitting upon the bare ground, or standing, as the case may be. The dozen boys and the girl, making letters with their fingers in the sand before them, are the village school. The teacher sits behind them, quick to prompt them if they fail in the examination. Beyond him, and against the wall, are the parents with as many infant children—the men I mean, for the women are in the fields digging roots for their curry. All along the top of the wall, are to be seen the heads and arms of heathen spectators, gazing down with interest upon the scene. The catechist stands just within the inclosure, too much absorbed to notice a half grown buffalo, which has strayed in behind him

and is smelling of his fingers. To complete the picture, through the narrow opening may be seen now and then, as the people shift their position, a native cart with the bullocks untied and quietly feeding in front. The children here bore their examination well, and the people gave good attention to what was said to them.

### *Various Incidents—Reflections.*

At Vadaviruky, we received a congregation of nine men on probation, promising to build them a school-house and open a school if, for two months to come, they should observe the Sabbath and attend on the instructions of the catechist. From this village we also went out in the evening and morning to visit two other villages, where we have had, heretofore, more promising congregations than are there at present; as the Gospel Propagation Society has come in from the direction of Ramnad, and begun to build upon our foundations. Perhaps half of the congregations have thus separated from us to join our neighbors.

On Saturday afternoon, October 3, we returned to the vicinity of Pahânjân, to the village of Shembar, where we spent the Sabbath. Here we dedicated a little church, with mud walls and thatched roof, just completed, and held two services with the people, who gave good attention. We learned, however, to our sorrow, that a portion of the village, like their neighbors in Pahânjân, had gone back to the Romanists; and that there was great danger of the remainder following in a body, if still left without the watch and care of a missionary. The people are degraded, and must not be judged with too great severity. They felt disappointed that the catechist would not allow them to go out and meet us with tomtoms on Saturday evening, and that we did not wish tomtoms beat on Sabbath morning. They are pleased with noise, and in this the Roman priest indulges them to their hearts' content. I know not what is to take the place of

tomtoms in our system, unless it be those beautiful Tamil melodies which have been but lately introduced into Christian worship, but which are caught up with avidity by the native Christians.

After a brief visit on Monday to Kalia-coil, to look for a suitable site for a future missionary bungalow, we returned to Sivagunga, and thence to our homes.

I found many practical thoughts deepened upon my recent tour. One was, that I must get the language, and get it well, in order to be worth anything as a missionary. It is indispensable, and I shall labor hard to accomplish the object. The work, with many discouragements, looks still inviting. I would not be any where else than here, where I think the Lord has placed me, and where I covet the privilege of some years of labor.

### Southern Armenian Mission.—Turkey.

#### MARASH.

LETTER FROM MR. BEEBEE, OCTOBER 9, 1857.

MUCH of this letter is occupied with an account of “a kind of contest between the Protestant community at Marash and the missionaries.” “My associate and myself,” Mr. Beebee writes, “have labored for some time past to have the brethren either give up entirely one of the three evening meetings during the week, or, at least, change one of them into an ordinary prayer-meeting. For various reasons, they have been willing to do neither the one nor the other. We have endeavored to show them that it would be for their growth in grace and spiritual advancement, should they exercise their own gifts one evening in a week, instead of listening, as they did, to three sermons on the Sabbath and three again during the week, from us and our helper. But though we might, at times, seem to gain the approbation of their better judgment, yet it has always been like convincing a man against his will.” Though unable to gain the full consent of the community to such an arrangement, early in September, when they were left for a time without a helper, and were not able to sustain all the services, the missionaries gave notice that Mr. Perkins’s Bible class, which had been held at his study on Monday evening, would

be transferred to the place of prayer and to Tuesday evening, thus taking the place of one of the three weekly services. Members of the community, and members of the church, now waited on our brethren and used every effort to have them recede from the arrangements. In all this they were apparently much influenced by one man, not a member of the church, though he considered himself a Christian, who sought “to have the pre-eminence,” and who “even went so far as to hold meetings on his own responsibility in the place of prayer, *taking the lead himself*,” till the missionaries peremptorily refused to allow his using the place for such meetings. Mr. Beebee says: “We told the people that we could not consistently change our purpose. But the excitement became so intense, that we deemed it expedient to call the male members of the church together, and try to persuade them to peace. We accordingly did so, and had a long and friendly talk with them; which had the effect to allay the excitement, so far as they were concerned, quite materially; though two of the number declared afterwards, that they would not attend the Bodvillies’ meetings any more. One of them staid away from meeting one Sabbath, and then came again. The other was absent two Sabbaths, and then came to us and humbly confessed his sin and asked our forgiveness. Last Sabbath he was at meeting as usual. Every thing is now moving along quietly with us, and only the man to whom we refused the use of the place of prayer for his meetings, stands aloof. He seems to be very much alone, however, in his opposition to the new order of things. The others now acquiesce.”

#### *A Second Place of Worship.*

This excitement, it is thought, has not been altogether without good results; and in the opinion of the missionaries it affords additional reasons for a movement which they had previously contemplated. Mr. Beebee writes:

In view of what has just transpired among us, and of the working of some things at Aintab, we have come to stand somewhat in fear of *large and powerful* congregations. And though we had in mind the opening of another place of worship in this city, even before the late excitement, yet we now, more than ever before, feel that our own influence for good among this people,



and the safety of this rapidly growing community, depend very much on our carrying this thought into execution. And you will be interested to learn, that we have succeeded in securing a very comfortable house for this purpose, in an Armenian quarter of the city and near an Armenian church. One fact which urges us to this step at this time is, that there has been quite a movement of late among the Armenians in whose vicinity our new place of worship stands. From sixty to one hundred individuals, as we hear, have left the old church, though not ready yet to identify themselves with the Protestants. The leader of the movement is no doubt ambitious and worldly minded, yet he knows the truth; and though he may never receive it himself, he may thus become instrumental in leading others to a knowledge of it. He, with four or five other men, almost if not entirely built one of the six Armenian churches of this city. It certainly seems like a providential opening to us; an invitation to us, so to speak, to carry truth to these men, if they will not come to it of themselves.

As a matter of relief also to our old place of worship, which is becoming, and probably soon will be, quite too strait for our congregation, it becomes necessary to open another place. We anticipate that thus the work, as a whole, will advance more rapidly in this place.

#### *Additions to the Church—Inquirers.*

Mr. Beebee refers to a letter written by him in April, which had been misplaced, and so not published in the Herald.

That letter contained an account of our last communion season, at which time ten individuals, six females and four males, were added to our little church, on profession of their faith in Christ. The elements were distributed by Mr. Perkins and myself, it being the first time that we had attempted the like in this 'strange tongue.' The occasion was one of peculiar interest, and the audience at the time was estimated by us at nearly

or quite five hundred. Five or six children were baptized.

We are not without evidence that the good work is still advancing in our midst. During the last three weeks, my associate and I have spent considerable time in the examination of candidates. We have conversed with at least twenty individuals, of whom nine are to be received to church fellowship at our next communion, which will be soon. While the examinations revealed much ignorance, and in some cases a want of real heart-work, some of them were exceedingly gratifying, manifesting both an intellectual and spiritual perception of the truth. And in other instances, it was indeed interesting to discern the *cropping-out* of a living faith, even from amid vast mental darkness and obscurity.

Not long since, a Mussulman called on me twice. He wished to become a Protestant, and *appeared* sincere in his reception of Christ, and him only, as the way, the truth, and the life. And not many days ago another Mussulman, in the presence of the brother of the present Judge of this city, wished to purchase a New Testament of me. I have been credibly informed, that a few Mussulmans in this city, from three to five in number, are quietly reading and investigating the truth. It is an interesting fact, that the owner of the house which we have rented for our second place of worship is a Mussulman, and that he was very ready to rent his house to us, though he knew the purpose for which we wanted it. He is a Kuzzel-bash.

#### *Earnest Call for a Helper.*

We have received an urgent appeal from Yarpuz, a village near Albustan, for a helper. It appears that since Mr. Perkins's visit to Albustan last spring, Yarpuz has opened to direct missionary effort. Our helper at Albustan was directed to visit the place, and was exceedingly gratified with the appearance of things there. There are four avowed Protestants in

the place, one of whom was, before becoming a Protestant, one of the two Armenian chor-bajees (selectmen) of the place. They earnestly requested that we would send them some one to expound unto them the way of God more perfectly ; adding, that unless we did, their blood would be on our heads. We have not been able to send them a man as yet, though we shall try to do for them the most and the best we can. I would, however, and with all solemnity, put it to the hearts and consciences of American Christians, whether, if, for the lack of means, we shall be obliged to stay our hands, and withhold the desired aid from those who are thus earnestly calling and entreating for the word life, the blood of souls will be found alone in the skirts of their missionaries ? Will not Christians ponder this thought ? for it involves a principle applicable not only to Marash and vicinity, but to our whole lost world.

I would say, in conclusion, that I never preach to this people without being made glad that it is my privilege so to do, there is such marked attention. Not unfrequently have I seen the moist eye and the heaving breast. Still our great, *great* want is, such an out-pouring of the Spirit upon us as shall melt all our hearts together, and fuse them into one ; one in the bonds of the everlasting and glorious gospel of Christ.

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### Northern Armenian Mission.—Turkey.

#### CONSTANTINOPLE.

LETTER FROM MR. PEABODY, NOVEMBER 6, 1857.

THIS letter has reference to Mr. Peabody's former field of labor, Erzroom and the vicinity. He had recently received a letter from Baron Hohannes, a native of Erzroom, one of his pupils there for two years, and afterwards the teacher of the common school. "About six years since he entered the Bebek seminary, where he made good proficiency in his studies, and adorned his Christian profession. Two years ago his health failed to such a degree, that he was unable to prose-

cute his studies regularly, and last spring he returned to his home, with the hope that there he might recover." He is now, he thinks, able to engage in the work of the Lord, and he writes that there is a great demand for books, especially for the Bible, in Erzroom.

#### *Petition from Erzroom.*

A petition has just been received from those who regard themselves as Protestants in that city, in which they wrote as follows :

"In this populous city there is a multitude of men who desire every Sabbath to assemble to hear the word of God, and many books could be sold ; particularly do they desire the Scriptures.

"We here, with those from Arabkir, number thirteen open evangelical Christians ; and a large number would attend service were there one established. Have we not immortal souls, and do we not need spiritual instruction ? How is it that you deprive us of the preached word ! Would you not be pleased to have the gospel proclaimed to us ? If you, who are so well instructed in the truth, feel it necessary to assemble every Lord's day for worship, is it not necessary that we, who are only children, and who have had so little experience, should have some one to preach to us ? Therefore we anxiously beseech you to permit Baron Hohannes to preach to us until a missionary shall come here to remain."

#### *Interest in other Places.*

There may be some exaggeration in this communication, but we have no doubt that the Lord intends, sooner or later, to perform a great work in that city, and ere long the call will be so loud for a missionary, that it cannot be resisted. We are, however, decidedly of the opinion, that a native helper could do much more in some other field than in that, and Pastor Simon of Khanoos writes, that two priests and several laymen at Moosh are so solicitous to obtain an evangelical preacher, that, having so long pleaded in vain for us to send them one, they had formed the purpose to send

a deputation to Diarbekir, hoping to meet with better success there. We have decided to send Baron Hohannes to that place.

Pastor Simon also communicates the following items of interesting intelligence. In Betlis five persons have manifested so much interest in the gospel as to be deemed worthy of excommunication. From the Paulician village near Moosh, the people are beseeching him, for the love of Christ, to come again and preach the gospel to them, as he did last year. In the village of Kurdakore, two men have recently become open Protestants. In some other new places, several persons have come out on the side of Protestantism, and in the town of Zakh, a spiritual laborer is desired.

The colporter of Moosh and vicinity, wishes us to send him five hundred Testaments in the Ancient language, and one hundred of Doddridge's Rise and Progress, besides other books; but this demand for Testaments we are very far from being able to supply; and I would add that this is the case in many other instances. When orders come for thousands, we can only send a few hundreds, and for hundreds, only a few scores; and, frequently, none at all, of the kind desired, as the editions are exhausted.

#### *Helpers Wanted.*

Pastor Simon thus continues to write: "The work of God is prospering in this wonderful manner, and yet in respect to men to act as co-workers with him, we are almost helpless; and while my heart rejoices in view of the indications of the great prosperity of this glorious work, it is at the same time, almost crushed with a sense of our weak condition." In conclusion he says: "Let this loud and urgent call sink deep into the hearts of Christian young men, and let them exert themselves to the utmost to cause the charming news of salvation to reach the ears of these poor villagers and citizens."

### Micronesia Mission.

PONAPE.—(ASCENSION ISLAND.)

LETTER FROM MR. STURGES, JUNE 15, 1856, TO JANUARY 1, 1857.

LETTERS from Micronesia reach the Missionary House very irregularly. Several have been received within the last month of much earlier date than others which have already appeared in the publications of the Board. The latest date of this communication is earlier than the date of a letter from Mr. Sturges published in the Herald for August last. It contains, however, some things which, though now old in date, will be new and interesting to those who are watching the progress of the missionary work, and are interested in the circumstances of the laborers in Micronesia.

#### *An Old Deity.*

The letter referred to below, by Mr. Sturges, was published in part, in the Journal of Missions for February, 1857, under the heading, "Visit to a Spirit."

June 15. In my last I spoke of the doings of one of the old deities of this people, who had returned in human shape, after a long absence. We are watching, with no little interest, to see what effect our successful efforts in ridding the people of his oppressions will have upon them, and are not a little surprised to find ourselves less popular, and more odious than ever. They pass us by; seldom does one come near our house; we have taken (or rather *scared*) away their gods, and what have they more? The chiefs see their craft is in danger. Their system of feasting will be broken up if the people find out that the *gods* do not require this service of them.

The title of this deity is Ijopau, and he is one of the most illustrious. He has made several visits before; and so terrified were the people when he came this time, they all sought to win his favor by presents, &c. Even our Nanakin sent him large gifts! This chief, however, is now quite ashamed of his presents, and tries to make it appear that the presents were not for the *god*, but for the chief



where his majesty has taken up his earthly abode.

### *A New Out-Station.*

July 27. We have just succeeded in establishing an out-station at Tomora, in the Jokoit's tribe, twelve miles from here. Yesterday I accompanied our Hawaiian helper, Kaiikaula and family, to their new home, at that place. After the family had arranged their things a little in the house, the chiefs called their people together, and seemed to listen with interest to remarks on the object of the missionary in coming, &c. I asked them if they received the missionary as theirs; if they would protect him and listen to his teaching. They, *of course*, said they would, and we cannot but hope they will. It has been at the expense of considerable physical hardship that a house has been put up there, but we rejoice that our brother is in a good, substantial, neat building, and where we hope his light will shine for the good of many. This brother has been with us from the commencement, and it was with some reluctance that we said to him, "Go;" as by so doing we assume physical burdens here that may be too heavy for us; but duty seemed plain, and we have no doubt we shall get along in some way. I design going to that place to hold services as often as my strength will allow; and also to the place three miles beyond, where the returned god took up his quarters. This the people request me to do.

29. At our dinner table to-day, we had, seated upon one side, the high chief of this tribe, and on the other, the high chief of Jokoit's. This seemed pleasant, especially as the latter had come to effect a reconciliation between the tribes, now somewhat at variance.

August 1. Have this day paid the last native for work done on my house, and there was not one word of complaint! I hardly know what to make of it. Probably a job was never before

paid for, on this island, without much murmuring.

### *Visit to a Sacred Place.*

August 9. To-day I have succeeded in visiting one of the most sacred places of this island far in the interior. For years I have attempted to reach the place, but have been unable, for want of a guide. All held the place in so much dread, that nothing would induce them to accompany me. Being in that vicinity to-day, I resolved to try myself to find the spot. Two young men started with me, who were also anxious to see the place, and thought they would be safe with the missionary.

It is a most romantic spot, situated in a deep, dark gorge of the mountains. The first object is a huge rock said to be the head of the god, on which food was once regularly placed for him. About a quarter of a mile from this, is another mass of rocks, said to be the body, and still further on are the ruins of a large house, on the walls of which are sea-shells, and standing up by the side are two prismatic rocks. These are gods, and as certain proof of it, they were found standing erect when the island was discovered.

The general plan of these ruins is the same as all others of the island. It was here the gods united with men and made the island. Before we went, the priest said the spirits would be offended and send rain, and sure enough, while on the spot, we found his prediction true. The rain came, though the *place*, and not the presiding genius, had the credit of producing it; for such is the situation that rain is most constant.

### *An Independent Step—Prospects.*

January 1, 1857. The Nanakin has made a short visit to Strong's Island, and has actually returned! He had hard work to get away; foreigners and natives making every effort, to the last moment, to keep him from going. Some even followed him far out to sea, bear-



ing a branch of kava, the only availing thing here with a chief. But it was all to no purpose. Nanakin has acted once for himself. He has been from the island, and is back again!

During his absence there was much consternation among the foreigners, on account of threats by the king, who has ever been a very bitter enemy of missionaries. The general talk was, while the Nanakin was away, that as soon as he returned, he would begin to change the order of things among his people. We hope this will be the case, and the fear of this is what makes foreigners dread to have him go any where, or do any thing, that will tend to open his eyes. This is one of the most independent steps a chief ever took here, and we hope it will be such a breaking into the general rules that many will soon find it possible to do something new, and in opposition to 'beach combers,' and yet live.

We are still engaged much in the usual way; we have as much preaching to do as we have strength for. Our congregations are all small, but generally attentive, and truth is evidently making some progress, though it is hard to discover any very decided marks of it. The people have little confidence in their spirits and priests; they may be said to be without gods or religion; and we can call upon them to choose the Lord, and halt no longer between two opinions. Some are evidently convinced that missionaries are their friends, and are only waiting for others to come out. Dread of the public laugh keeps them back.

We are grieved to hear that Spanish Catholics are on the island of Yap; and it is most likely they are also on the Pilus. This stirs up anew our longings to get into some of these western islands. Iap or Yap, is a fine island, and densely peopled; the natives are mild, industrious, and anxious to learn. There are some spots, and precious they are in our eyes, where commerce has not been; dear islets, where the touch of the

'beach comber' has not left its contagion. To these spots we wish to go soon. Will not our friends at home furnish us the means of preoccupying virgin soil? Surely if they knew how important it is to make haste, they would have a vessel here for us at once.

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### Dakota Mission.

LETTER FROM DR. WILLIAMSON, NOVEMBER, 1857.

#### *A Time of Peril.*

A BRIEF statement, so far as the interests of the Dakota mission are concerned, of matters connected with the massacre at Spirit Lake—when a band of Dakotas (not those among whom the mission is situated) killed about forty white persons—is given in the last Annual Report of the Board. An account of the recovery of two of the women who were captured at that time—one by two young men from Lac-qui-parle, who had been taught by the mission to read and write, and whose mother was a member of the church; the other by an expedition organized by the U. S. Indian agent, at the head of which was Paul, President of the Hazelwood Republic and an elder in the Dakota church—was published in the Journal of Missions for September last. In this letter, Dr. Williamson gives a detailed account of some of the more exciting occurrences in the immediate vicinity of his station, which grew out of the massacre, and the refusal, by the U. S. government, to pay certain annuities for 1857 until an effort should be made to punish Inkpadoota, the leader of the offending band.

#### *Excitement.*

The Dakotas in this neighborhood were alarmed, as soon as they heard of the murders about Spirit Lake. Though they appeared not to feel—few, if any, did feel—any sympathy with the murderers, and recounted their deeds with horror, they evidently feared that they would be involved in the difficulty, before it could be settled. In the spring and early part of the summer, various circumstances increased this alarm; such as the terror of the white settlers about Traverse des Sioux; the firing, by a party of militia from that neighborhood,

on an unoffending party of Dakotas, wounding one man, and driving off a company of innocent women and children, who, fleeing for their lives, passed a very cold night without shelter or fire, and were near perishing; the report of the hostile doings of the Schiennes, who once dwelt in this neighborhood, and, though a people of a different origin and language, as their name imports, have from time immemorial been recognized by the Dakotas as one branch, or state, of the Dakota confederacy; the reported inclination of the Teetons and Ihanktonwan to join with the Schiennes in a war against the people of the United States; a report that a large body of the Ihanktonwan were coming here to demand of the annuity Dakotas satisfaction for lands which they said belonged to them, and had been sold by said annuity Indians; and last, though not least, a knowledge that not less than four expeditions of the United States army had started to seek the murderers, and turned back without accomplishing any thing, strongly impressing the minds of the people here with the belief that the United States soldiers were very much afraid of the Dakota braves. A knowledge of all these things made it manifest to the Indians about us, and to ourselves also, that our remaining here might be attended with danger. They generally seemed to expect us to flee, and some of them doubtless wished us to do so.

But within a few years, there had been an entire change of the agents of government; the old traders, in whom they had confidence, had all left them; and if real danger came, and brother Riggs and myself should leave, there would be no American among them in whom they could confide. If we should leave, and a war should arise, not only all our buildings and the other property of the mission would be in danger of being destroyed, as also all that of the Dakotas, who were beginning to improve, but their crops would be neglected and lost, and they would be in danger of

starving. Viewing matters in this light, I thought the danger might become such that I should think it necessary to send my family away, but that it would be better for me to remain, and be killed here, should such be the will of God, rather than to flee.

### *One Murderer Killed—Dangers Increasing.*

It had been reported for some days, that one or more of the Spirit Lake murderers were at an Indian village within a few miles of us, when we received a line from the agent, Mr. Flandrau, requesting brother Riggs and myself to procure some trusty men, to ascertain exactly where the murderers were, and then meet him and a party of soldiers from Fort Ridgely, between the Yellow Medicine and Redwood, the next night. This business was attended to, and next morning one of the murderers was killed at an encampment of Dakotas, on the north side of the Yellow Medicine. The Indians all performed their part admirably, and it was entirely owing to this that the murderer was killed and his wife taken prisoner.

The excitement in this whole neighborhood now became most intense. The Indian women came running to tell us the news, and advise us to flee and hide ourselves, as many of them did. Nearly all the men took their guns, and hastened to the farming establishment, or agency, on the Yellow Medicine, where the agent and his soldiers had stopped for refreshments. The Indian men all agreed in demanding the return of the prisoner—some because she was their relative, and they were apprehensive she might be badly treated by the soldiers; but many more, I suppose, because they thought this the only way to prevent a collision between the Dakotas and “the Long Knives.” They asked what she was taken for; and the agent, to use his own expression, felt under the humiliating necessity of telling them a falsehood and letting her go.

*Reported Approach of a War-party.*

Very soon after she was released, a messenger announced that a large body of Ihanktonwan, from whom a visit had been apprehended for some time, were near, and rapidly approaching, without their families, and fully prepared for war. Such was now the alarm, that the members of the Hazelwood Republic assembled at Mr. Riggs's, fully armed, and kept watch all night; as much for mutual assistance in defending each other, as to protect him and his family. Many of the Dakotas who plant near us, leaving their houses and tents, went out and lay all night among the weeds, and in thickets, concealed from men, but annoyed by the mosquitoes. The agent, with his party and employés at the establishment, amounting to forty or fifty armed men, in a strong log house, for greater security engaged a picket of twenty Dakotas, to keep guard outside. As our house, with many windows and without shutters to any of them, was wholly indefensible, we committed ourselves to Him who neither slumbers nor sleeps, and slept securely and sweetly as usual.

The war-party did not arrive for several days, and the alarm was subsiding, when it was announced that Inkpadoota, with several of his party, had been seen at Lac-qui-parle, and also between that place and the station, "with the declared intention of coming to avenge the death of his son, who had been killed on the Yellow Medicine a short time before." An express was now sent from the agency on the Yellow Medicine, to hasten the march of Major Sherman's battery, which was known to be on the way from Fort Snelling. The night this force was coming, Dr. Williamson says, "as the danger was thought to be imminent, I asked of my Dakota neighbors a guard for our house. Three men came and watched through the night. We did not sleep more securely on account of their presence, though we had as full confidence in them as we should have had in any soldiers of the United States army."

*Increasing Excitement.*

The arrival of a party of the United States soldiers "had little effect in giving security, and but for the uncommon prudence and

moral courage of Major Sherman, the commander, would have aggravated the danger." Some hundreds of Ihanktonwan warriors had arrived before them, who soon gave unmistakable evidence of coveting and designing to take possession of the fine horses and mules that had brought up the artillery and baggage. It was supposed by the Dakotas generally, that it would not be difficult for them to cut off the scarcely one hundred United States soldiers; and that, if a battle began, they "would be joined, not only by the Sissitonwan brought up from the Cottonwood, who had already manifested their hostile feelings, but by the Northern Sissitonwan, who, coming down for their annuities, had arrived a few days after Major Sherman came." These, to the number of more than two thousand, were camped in full view of Dr. Williamson's door. The camp of the Ihanktonwan, also, was much nearer than was Major Sherman's. "Mr. Cullen, who came with the soldiers, was instructed to require the annuity Dakotas to pursue and cut off those who perpetrated the murders at Spirit Lake, and to withhold their annuities till this should be done. This requirement the Indians deemed very unjust and cruel." The danger was increased by the fact that nearly all of the Dakotas in the neighborhood, probably five thousand, were suffering in consequence of a scarcity of provisions. "The stabbing of a soldier, and attending circumstances," induced Mr. Riggs to start away with his family; but Dr. Williamson was so situated that he could not take his family away. Major Sherman could not furnish soldiers to guard the house, but would do all he could for them if they would go to his camp, where he thought they would be safe. Neighbors assured them that the hostile bands were about to attack the camp, and that their only chance of safety would be in getting away. Friendly Indians could not defend them. They feared to remain in their own houses, and were also called upon to help guard the goods at the agency.

Excitement and reports of immediate danger continued and increased, and friendly Indians continued to urge immediate flight. Some circumstances had led Dr. Williamson to doubt whether the Sissitonwan, whose camp was so near him, "proposed or expected a battle." He writes: "Hundreds of their tents were standing in sight of my door, and also in sight of Major Sherman's camp. But I now saw these tents coming down, almost as if swept by a hurricane, and their late occupants moving off in great haste. Although we did not feel alarmed, I thought it might be my duty



to take my wife and children to the camp for protection, at least for the night." While seeking assistance that he might do this, he was assured that it was then neither safe nor practicable, as the attack by the Indians was to be made at once. "It was now," he says, "plainly our duty to stay in our house, and trust in God alone; and I thought, as I turned to go home, how much better it is to trust in the Lord than in men, and how literally he was fulfilling to us his promise, 'Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day.' The sun was disappearing behind the prairie, and looking in that direction I saw that the Sissitonwan were spreading out on the prairie, and soon their conical tents could be seen rising at the distance of a mile or a mile and a half from our house; and I felt satisfied, that whatever others might think of them, they were not thinking of fighting with the United States soldiers. Coming home, we committed ourselves to the Keeper of Israel, and slept as securely and sweetly as we could have done any where. In all the alarms, my family alone, of all in the neighborhood, did not suffer from fear—not because we were more courageous or less exposed than others, but because we had no refuge but God in which to trust, being destitute of power either to fight or flee."

### *A Deliverance.*

But our brother was not yet removed from danger, and very soon had occasion to feel that there might be but a step between him and death.

On one occasion, while the officers were holding a council with the Indians, the young man who had stabbed one of the soldiers broke from his guard, and ran directly towards the council. The guard, as in duty bound, fired on him, firing low, to avoid shooting the men engaged in the council. Several shots took effect in his feet and legs, but by the advice of Mr. Riggs, who was present, he was suffered to escape. As he was being carried to the camp of his own people, a halt was made not far from our house, and I went to see him. He was lying on the ground, surrounded by a crowd of perhaps one hundred persons. As I made my way through these, I heard the exclamation just behind me, "That knife!" Turning quickly, I saw

a large butcher knife in the hand of a woman, raised above her head. A sister of the wounded man had raised that knife to plunge it into me, but a man standing by saw it, and seized her just in time to prevent the stroke. Another immediately wrested the knife from her hand. The danger, which I had not feared, was past. I went on and examined the wounds, and some of the friends came home with me for medicine. This occurred on the 22d of July. Not long after, the Sissitonwan mostly left, as did all the Ihanktonwan, and all the United States soldiers. In the afternoon, I was working in the garden, when our wash-woman, one of our most faithful church members, told my wife to send me word to hide as quickly as possible, for the father of the wounded man was watching about the house to kill me. She was much alarmed, and advised all the family to fasten the doors and conceal themselves in the cellar or up stairs. I felt no disposition either to run away or hide, thinking she might be alarmed without cause; but leaving my work, came to the house, entering at the back door which was nearest, without seeing the man, who I was then told was at the front door, with his gun concealed under his blanket. My sister, having prepared some food for him, opened the door and invited him to come in and eat. At first he paid no attention to her, but when the invitation was repeated, a few minutes afterwards, he came in with seeming reluctance, but ate, evidently with a good relish, what was set before him; his eyes all the while dancing and flashing like those of a maniac. He had heard that his son had died of his wounds, and declared his purpose of avenging his death on some white man, and doubtless came to our house for that purpose; but being hungry, the offer of food overcame his resolution. I reminded him of the medicine I had furnished, and offered to give him more. He took some, admitting that what I had previously given had done good, and that he did not know whether

the report of his son's death was true. It was false. The father and son have been here together since, and expressed much gratitude for the food given him on that occasion.

### *Benefits of Missionary Labor.*

It could hardly be otherwise than that such a period of excitement should be in many ways injurious to the Indians, and to the interests of the missionary work among them. Dr. Williamson speaks of it as having "turned away the mind from the concerns of the soul. Eight or nine have been received into our church within a year, on examination, but only one of these within the last five months, and he dates his conversion anterior to the disturbances of which I have spoken." "Making every thing future appear uncertain, it has stopped, for a time, attempts at building and other improvements; and by arresting agricultural labors, it has lessened the crops, and will probably cause considerable suffering for food." Yet he says: "The temporal benefits resulting from missionary labor among the Dakotas were never before so apparent. The members of our church, on an average, I suppose, raise about as much of other things as do the other Dakotas in the neighborhood, and, few as they are, more potatoes than all the rest of the Dakota nation."

### *Prospects.*

From the published accounts of the meetings of the Board, and other circumstances, I am inclined to think that less interest is felt in this mission than in any other. Still, aside from this discouragement, I cannot think this one of the most hopeless fields of labor. The influence of the American Fur Company, which

has thrown more impediments in the way of the improvement of the Dakotas than almost every thing else, is fast waning among them, and can never again be what it has been. The Dakotas use much less intoxicating drink than any other like number of Indians in Minnesota—I suppose less than any like number of whites taken promiscuously, or any like number of Indians in the United States, who have equal facilities for obtaining it; and much less than they did ten years ago, when their ability to procure it was much less than at present. During the five years that I have lived here, I think I have seen, in this neighborhood, but one drunken Dakota, and he did not belong here. The present officers of government, though not religious men, have more ability, and manifest more disposition to aid the Indians, than any we have had in time past. Still the Dakotas, like other heathens, are weak and wicked; and while such, must be exposed to evil influences. Nothing but the grace of God can prevent them from destroying themselves, for this world as well as for eternity. All the Warpetonwan chiefs have been influenced to apply for Romanist priests to instruct them, and politicians have a scheme to open the reservation to white settlers, in such a way that there may be, and probably will be, a grog shop (though contrary to treaty stipulations) within two or three, or at most five miles of every Dakota habitation.

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## Miscellanies.

### MEMORIAL TO THE QUEEN ON THE INDIAN CRISIS.

THE scenes through which English residents in India, and indeed the whole people in a large section of that land, have recently been called to pass, are likely, in the overruling providence of a gracious God, to be made productive of no little good. Painful as these events have been, there is every reason to believe that they are among the

'overturnings' which are to open the way for the dissemination of the truth, and to introduce the reign of Christ, and so of justice, righteousness, and peace, among the nations of the earth. There is peculiar efficacy in these events, tending to the development of such results, beyond what has been seen in many of the convulsions and revolutions of modern times, which may have weakened the power of anti-christian gov-

ernments, and the power of superstition, and served to open fields for Christian effort. India had before been opened. The call had been made upon the Christian world, and especially upon Christians of Great Britain and upon the British nation, to evangelize Hindostan. Connected with that call there was fearful responsibility. England had taken possession of India—she should have possessed it for Christ. The responsibility was not met as it should have been, and now events, stirring and terrible, are permitted to occur, which, while they will doubtless, in the end, yet more fully open the field, are rousing the Christian public in Great Britain to a sense of past wrongs in the government of India, and a deep sense of the *necessity*, even from prudential considerations, as well as the *duty*, of far more earnest and decided efforts to bring that people under the influence of the truth. Many are the indications of a deepening and extending feeling of this nature, and also, that this feeling will lead to greatly increased exertion. Some of these indications have been noticed, from time to time, in the *Journal of Missions*; but the following memorial, recently presented to the Queen of England, signed as it is by the Archbishop of Canterbury, and by other heads of the English church and leading men in the English state, is of special interest, as one of the cheering signs of the times.

May it please your Majesty,—

We, the undersigned; Vice-Patron, President, Vice-Presidents, friends and supporters of the Church Missionary Society for Africa and the East; your Majesty's most humble and devoted subjects, approach your Majesty with sentiments of profound grief at the late mutiny in British India, in which numbers of your Majesty's Christian subjects have been treacherously massacred by infuriated Mohammedans and Hindoos, and the national honor has been outraged and insulted by the barbarities inflicted on women and children.

Recognizing in these events the judgment of Almighty God, your Majesty lately appointed a day of public humiliation, "to obtain his pardon of our sins, and to implore his blessing and assistance on our arms, for the restoration of tranquillity."

Your Memorialists therefore humbly venture to bring under your Majesty's consideration some things in the system of government hitherto pursued in your Majesty's territories in the East Indies, which, as they conceive, have been at variance with the duty of Christian rulers.

The Government of India has professed to occupy a position of neutrality between the Christian and false religions. Such profession, as your Memorialists believe, dishonors the truth of God, practically discourages the progress of Christianity, and is inimical to the social welfare of the natives. Especially they conceive it to be inconsistent with

a right discharge of the duties of Government, in endeavoring to repress those anti-social evils which are mainly attributable to caste distinctions, public indecency in idolatrous rites, and generally to a false standard of morality—evils which have been fearfully exhibited amidst the revolting cruelties of the present rebellion, and which can only be effectually counteracted by recognizing the Christian religion as the basis of law and social order.

Your Memorialists also humbly submit, that neutrality has not been, and cannot be, practically maintained by a Christian Government in the midst of Hindoo and Mohammedan institutions. The Government, for example, has been compelled to suppress by law certain so-called religious practices, which violated the laws of humanity; and, while professing to respect false religions, has unavoidably undermined their foundations by educational and social improvements. That your Majesty's Government has presented to the people of India a disingenuous aspect, and has exposed itself to the charge, falsely alleged against it by the mutineers, of designing to make them Christians by fraud or coercion.

Your memorialists would therefore humbly beseech your Majesty to have it declared to the public authorities in the East Indies—

1. That the existing policy will be no longer professed or maintained; but that, as it is the belief of your Majesty, and of this Christian nation, that the adoption of the Christian religion, upon an intelligent conviction of its truth, will be an incalculable benefit to the natives of India, the countenance and aid of Government will be given to any legitimate measures for bringing that religion under their notice and investigation.

2. That—since the Government, in addition to maintaining its own educational establishments, offers grants-in-aid to all other schools which provide a prescribed amount of secular knowledge, according to the principles laid down in its Educational Despatch of July 19, 1854;—the Bible will be introduced into the system of education in all Government schools and colleges, as the only standard of moral rectitude, and the source of those Christian principles upon which your Majesty's Government is to be conducted.

3. That any connection which may still subsist between the Indian Government and the revenues or ceremonies of the Mohammedan, Hindoo, or other false religions, shall at once cease and determine.

Your Memorialists humbly suggest, that it should at the same time be made known to your Majesty's Mohammedan and heathen subjects, that attendance at Government Schools and Colleges is, and will be, purely voluntary; that Christian principles forbid the employment of fraud, bribery, or coercion of any kind whatever, as the means of inducing men to profess the Christian faith, and allow to every man the free exercise of his choice or conscience in religious matters; and that, in conformity with these principles, none of the rites or usages of the Hindoo or Mohammedan religions will be interfered with, unless at variance with humanity or public decency.

Finally, your Majesty's Memorialists humbly submit to your Majesty, that there can be no fitter time for inaugurating these changes than when the armies of England have



gained a signal triumph, through the blessing of Almighty God, and British authority in India appears again in its strength and confidence.

And your Memorialists will ever pray, &c.  
Signatures—

The Lord Archbishop of Canterbury, Vice-Patron.  
The Earl of Chichester, President.  
The Earl of Shaftesbury, Vice-President.

The Hon. A. Kinnaird, M. P., Vice-President.  
Capt. the Hon. F. Maude, R. N., Vice-President.  
Bishop of Chichester, Vice President.  
Lord Henry Cholmondeley, Vice President.  
The late Bishop of Bombay (Bp. Carr), Vice-Pres.  
The Dean of Carlisle, Vice-President.  
Bishop of Norwich, Vice-President.  
Bishop of Winchester, Vice-President.  
Bishop of Gloucester and Bristol, Vice President.  
&c. &c.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

NESTORIANS.—A letter has been received from Dr. Wright, dated November 4. He was constrained to write briefly, being occupied with the care of his "little boy, sick with measles." "The disease," he says, "has appeared most unexpectedly; and such has been its fatality with us in former years, and such the saddening influence of the repeated mournful scenes we have passed through during the last year, that we confess to a shade of melancholy coming over us at this visitation. The cholera is also hanging around our borders. It has gradually advanced in this direction from Tiflis, and now it is said to be prevailing in Khoy, eighty miles from this place."

Mr. Rhea, after spending a few weeks at Oroomiah, had returned to his desolate home in Gawar, though invited to remain with his brethren for the winter. Dr. Wright says:

Such is his attachment to the mountain field, and his sense of duty to its desolations, that he has concluded to spend his strength there. He proposes to leave Gawar this week, spend as much time in Jeloo, Bass, Tekhoma, and Tiary, as he can before the severity of winter comes on in that region, and then proceed to Mosul, where, and in its vicinity, he will labor till the opening of spring, when he will again return to the mountains. He is making every effort to locate native helpers in Bass and Amadieh this autumn, and is likely to succeed. Two young men, graduates of our seminary, are about leaving here for that purpose. They will be joined in Gawar by David, a brother of Deacon Tamo, and all will proceed to their fields of labor with Mr. Rhea.

Two weeks ago, there was a fall of snow in Gawar, unprecedented for the early season, being three and a half feet in depth. It is a fearful event to the poor people there, whose crops are buried by it, and of course mostly ruined. Starvation stares them in the face, unless they abandon their homes, and descend to the plains on the east and west, for the long winter before them.

The male seminary was opened on the 29th of October, but the full number of scholars had not come in, many being still occupied with the autumn work in their villages. The

pupils of the female seminary re-assembled November 2. Some of the village schools had been, and others would soon be, reopened.

"The Persian government," it is said, "is not opposing our labors at present, and we hope to proceed quietly during the winter. The Persian Agent is still at his post here, a sort of supervisor of our mission, but he shows no disposition to throw obstacles in our way."

Within the last month, Mr. Abbott, the English Consul at Tabreez, had returned to his post; and at the capital the relations of the English Embassy with the Persian government were very satisfactory. "The Persians have been faithful—a rare thing for this treacherous people—in fulfilling the stipulations of the treaty, especially in the entire evacuation of Herât, which was the leading article in it."

MADURA.—A letter from Mr. Webb, of Dindigul station, mentions several matters of some interest. The Tamil Quarterly Repository will probably close with the present volume. "This was suggested by Mr. Murdock, the Secretary of the South Indian Christian School Book Society, on the ground that the time had come for issuing, periodically, separate works, similar in character to those which have, for the past four years, been published by us as serials in the Repository. He, at the same time, invited us to co-operate with the Society, of which he is the Secretary, in preparing books on the plan proposed." "The first book we shall furnish them, which is already half done, is Edwards's History of Redemption. Some portion of this work has already appeared in the Repository, enough to advertise it. It is to be printed early in 1858." It is supposed that the circulation of books printed by the Society "will be ten times greater than they would obtain if printed by the mission only."

The book of Lyrics in Tamil measures, set to native tunes, of which an edition of 2,000 was printed and published by us a few years since, is now nearly exhausted, and another edition is called for. They have been wel-

came with unmistakable satisfaction by the native Christians throughout the Tamil country. \* \* The forthcoming edition is to be printed and published by the South Indian Christian School Book Society. In the mean time, a tract containing a selection of from fifteen to twenty of the most popular of these pieces is to be printed for general circulation. I have just sent the manuscript to the press; and we confidently hope that this little tract will be the means of great good. After a few weeks, I propose making another selection, adapted more especially to social worship, and special occasions, such as marriages, funerals, the new year, &c.

I fear we have not given the attention we ought to the general subject of Christian poetry for the Tamil people generally, and especially for the native Christians. Like all Eastern nations, the Hindoos are passionately fond of poetry and music. They will scarcely listen with patience to a recitation in plain prose, however striking and important the matter may be; but their attention is instantly captivated by the very same thoughts, when expressed with the aid of rhythm, rhyme, and other metrical forms.

The readiness with which the people express themselves in poetical forms and measures, is spoken of as very remarkable; and as it is not doubted that the members of the native churches share in this talent, an advertisement has been circulated, addressed to educated Tamil Christians, inviting any who are disposed to do so, to prepare pieces for insertion in the proposed enlarged edition of the Lyrics. Compositions thus furnished will be examined by a committee appointed for the purpose.

At the mission meeting held in Dindigul last June, a promising young catechist belonging to this station, was examined and accepted as a candidate for the pastoral office. He proceeded immediately to the seminary to pursue his studies for one year, and will return to the congregation in this town, of which he has for several years had charge, in the month of April next. I am much interested in this young man, and hope, quite confidently, that if his life is spared, he will become a good minister of Jesus Christ.

CANTON.—A letter from Mr. Macy, dated October 13, states that Mr. Williams, who was so long connected with the Canton mission, was suffering from an affection of the right eye, which obliged him to lay aside all study and writing which could be avoided. To one who had always been so active in the use of his eyes, and who was then engaged in literary pursuits, this was a sore affliction. Respecting efforts at Macao, where the Canton missionaries yet remain, Mr. Macy says:

The work in the various chapels continues as usual. Ch'an, our assistant, preaches regularly every other day, and frequently at other times. At first he seemed constrained and somewhat dull; but he is recovering his former animation and energy, and I greatly hope that he will at last be found to have

labored not in vain in this place. There are many men who come frequently to our services. We cannot see that they care any thing about the truth; yet it is apparent that they are moved by curiosity to hear, and are so far interested, perhaps amused, as to listen repeatedly to the story of the cross. Impressions made upon such minds may reappear hereafter, in some of those seasons when doubts and fears, which their empty superstitions cannot scatter, possess the soul. Why should we suppose we have labored in vain, even though we leave Macao without one known convert? I trust, however, that before we leave, we may be able to make out some report of manifest fruit of preaching and tract distribution.

Upon another subject he writes:

On the night of the 30th of September we were visited by a severe gale, which, although not a violent typhoon, sufficed to destroy Chinese boats to the number of several hundred, and property to the amount of from \$300,000 to \$500,000—much of it goods intended for shipment to England and America. The wrecks piled up on the quays and piers, on the west side of the town, it was most painful to behold. Boats were crushed into mere firewood, and piled upon one another in direst ruin. Many lives were lost; yet they were few in proportion to the number of boats destroyed. Never were so many boats seen in the inner harbor, and consequently never was there such opportunity for destruction.

In a letter of a later date, October 28, Mr. Macy announces his intention to leave Macao in January, to join the Shanghai mission; his previously expressed desire to do so having been approved by the Prudential Committee.

FU-H-CHAU.—Mr. Hartwell wrote, October 3: "Rev. Francis McCaw, of the English Church mission here, died with us, August 30, after an illness of less than a week. He came to pay us a visit of a few days, with his little motherless boy, and was taken ill of fever and died. His death is the first one from fever among the foreign residents here; though I believe there have been one or two deaths from that disease at the Pagoda Anchorage the past summer, among seamen." Here, as well as at Macao, a serious storm has been experienced, by which the mission buildings have suffered. Mr. Hartwell writes:

We had a very severe storm September 4, which did our mission buildings much damage. The church was partly unroofed, and the tiles were blown from the rest of the roof. It was the severest "typhoon" I have known in China; and had not our church been built with brick walls, it is my opinion that it would have been blown down entirely. The store of one American firm was blown down, killing one of the servants; and a two-story house, partly finished, belonging to another firm, was demolished. The house in which I live was much damaged. One room had the wall blown in, and water was entering, and the ceiling falling, in nearly every room in

the house. Had the hard blow been in the night, it would have been dangerous for us. Fortunately, it was from two to four o'clock, P. M. We only succeeded in keeping one mattress dry, on which we slept in a dry corner on the floor, the following night. It will cost about \$400, I think, to repair damages to our mission buildings, and our loss is small compared with that of some of the merchants. We have had two blows since, but less severe—one on the 13th of September, and the other last night and this forenoon. Now the wind has slackened, but the rain is pouring down in torrents. Fortunately we got our church covered yesterday, which greatly relieves my mind.

## DONATIONS,

### RECEIVED IN DECEMBER.

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Gorham, m. c.	60 57
Gray, Cong. ch. and so.	12 00
Portland, 3d do. m. c. to cons. Rev. EGBERT C. SMYTH, of Brunswick, an H. M.	75 03
Pownal, Cong. so.	25 00
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Waterford, Mrs. E. Hale,	10 00—210 93
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Augusta, South ch. and so.	255 65
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Monson, Cong. ch.	15 00—223 51
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Lebanon Centre, Cong. ch. and so.	15 00
Limerick, do.	47 95
South Berwick, do. to cons. Rev. JERRE L. LYONS of Tripoli, and Rev. ALFRED EMERSON of South Berwick, H. M.	102 45—180 41
	972 50
Andover, Cong. so. 11; m. c. 4;	15 00
Bucksport, Cong. ch. m. c. wh. and prev. dona. cons. HENRY K. CRAIG an H. M.	60 60
North Belfast, cong. ch. m. c.	3 56—78 56
	1,051 06

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Cheshire co. Aux. So. G. P. Drown, Tr.	
Fitzwilliam, Cong. ch. and so. gent. 99,10; la. 43,65; m. c. 21,65; (of wh. to cons. Mrs. SARAH S. HARRIS an H. M. 100;)	164 40
Marlboro', Cong. ch. and so.	18 00
Rindge, J. B. Breed,	10 00
Roxbury, Cong. ch. and so. 11; Rev. S. S. A. 10;	21 00
Sullivan, Cong. ch. and so.	8 25
Swansey, do. 11,61; Rev. Dr. R. 10;	21 61
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Plainfield, do.	20 60—81 00
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	588 47

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Underhill, Mrs. H. Eaton, 10; Miss E. 5;	15 00
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East Poultney, m. c.	33 20
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Fitchburg, Calv. cong. ch. and so. 256,75; m. c. 34,03; wh. and prev. dona. cons. CHARLES K. SAWYER, Mrs. AURELIA P. HITCHCOCK, W. H. VOSE, and Mrs. HANNAH K. PUTNAM, H. M.	290 78
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Concord, A friend,	10 00
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Wayland, Evan. do.	42 10—85 79
Middlesex co.	
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Malden, Trin. cong. ch. m. c.	21 15
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Clinton,	47 75

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Oxford, m. c.	114 00
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Prev. ack.	230 42—414 45
	5,387 15

A thank-offering that so much yet remains,	1,000 00
A thank-offering for continuance of health at the age of seventy-four years,	30 00
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Weston, Cong. ch.	29 00—627 52
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Newington,	30 10
South Glastenbury,	29 53
Southington,	174 25—619 32
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Plymouth, Cong. ch. and so.	49 48
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Sharon, 1st do.	102 13
Winchester, F. M.	5 00—231 36
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North Lyme, 29; m. c. 10,50;	39 50
West Chester, Ch. and so.	22 00—357 56
New Haven City Aux. So. F. T. Jarman, Tr.	
New Haven, 3d cong. ch. 212,90; Yale college m. c. 12,15; united m. c. 2,10;	

South ch. m. c. 3; College st. cong. ch. wh. and prev. dona. cons. Mrs. ASA BACON and Mrs. CANISSA L. RICHARDS, H. M. 161; Mrs. A. S. G. 2,75; New Haven co. East, F. T. Jarman, Tr. East Haven, Cong. ch. gent. 50,36; la. 41,73; Meriden, 1st cong. ch. 67,75; Centre cong. ch. 13; North Haven, Cong. ch. 75,04; m. c. 19,14; North Branford, Cong. ch. 31 50—301 52 New Haven co. West, A. Townsend, Tr. Birmingham, Cong. ch. 53 35 Naugatuck, 47,95; m. c. 37,65; 85 00 Waterbury, 1st so. 53,98; 2d do. m. c. 89,53; Mrs. M. 2; 145 51 Woodbridge, Gent. 31; m. c. 14,05; 48 05—331 91 New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs. Colchester, A friend, 2 00 East Lyme, Cong. ch. and so. 10 00 New London, 1st do. 20 00 Stonington, 1st do. 20 00—52 00 Tolland co. Aux. So. E. B. Preston, Tr. Columbia, Gent. 28; la. 42,51; 70 51 Stafford Springs, Cong. ch. m. c. 75 00—145 51	393 90
	5,463 03

## RHODE ISLAND.

Bristol, A friend,	20 00
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## NEW YORK.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr. Buffalo and vic. J. Crocker, Agent. Niagara Falls, Ch. Geneva and vic. G. P. Mowry, Agent. Albion, Pres. ch. Gaines, do. Geneva, m. c. 59; Rev. Dr. Squier, 25; Dr. M. 2; Holley, Pres. ch. 17,50; Mrs. H. N. B. 10; Jumus, Pres. ch. Prattsburg, do. Rushville, Mrs. G. Youngtown, Pres. ch. Greene co. Aux. So. J. Doane, Agent. Catskill, J. D. Durham, 1st pres. ch. Monroe co. and vic. E. Ely, Agent. North Bergen, Pres. ch. Pittsford, Miss Spencer, 75c.; a child, 12c.; Rochester, 1st pres. ch. New York and Brooklyn Aux. So. A. Merwin, Tr. (Of wh. fr. AMBROSE K. ELY, wh. cons. him an H. M. 200; J. K. Myers, 50; Richard P. Buck, 100; Samuel C. Hills, wh. cons. Rev. STEPHEN H. TYNG, D. D. an H. M. 50; Brooklyn, Plymouth ch. 108,11; Armstrong, juv. miss. so. to ed. a student at Bebek, 50; for Miss Fisk's sch. Oroomiah, 25; for Mrs. Bridgman's sch. Shanghai, 25; for sch. at Madras, 25; for Oponda at Gaboon m. 15; wh. and prev. dona. cons. Mrs. HELEN C. BROWN and Mrs. MARY ANN AVILA H. M.) Oneida co. Aux. So. J. Dana, Tr. Utica, Pres. ch. m. c. Waterville, do. do. Otsego co. Aux. So. D. H. Little, Tr. Cherry Valley, Pres. ch. Mrs. R. R. and fam.	1,060 00 132 25 70 65 2 00 77 00 27 50 12 00 50 00 5 00 25 00—249 15 1 00 20 02—21 02 12 00 87 159 26—172 13 30 00
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Albany, Rev. J. H. Pettingell, 50; Ger. Ref. Prot. D. ch. la. 3; Amenia, Pres. ch. Arkport, C. H. Ashland, Pres. ch. m. c. Batavia, Pres. ch. Babylon, Mrs. M. A. C. Binghamton, Pres. ch. Cohoes, Pres. ch.	53 00 8 00 10 00 30 30 131 45 75 25 00 50 00
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2,726 75

Dansville Village, Pres. ch. Downsville, S. Downs, Eaton, m. c. Elba, Rev. G. S. Corwin to cons. Rev. WALTER V. COUCH an H. M. Fayetteville, Rev. L. H. R. Flushing, 1st cong. ch. Greenbush, Pres. ch. Haverstraw, 1st pres. ch. Jefferson, do. m. c. Jewett, 1st pres. ch. Lyons, m. c. 6,71; la. so. 25; Marcellus, Ch. Martinsburg, 5 00 Marletown, A friend, 5 00 Morrisania, Cong. ch. Mt. Morris, Pres. so. 28,71; m. c. 27,98; New Rochelle, Pres. ch. North White Creek, A. E. Palmyra, 1st pres. ch. (of wh. from Rev. H. Eaton, 20; Miss T. S. 1;) Poughkeepsie, Rev. T. S. Wickes, Sand Lake, Pres. ch. Skaneateles, Pres. ch. and so. Spencer, Cong. ch. 15,11; m. c. 4,66; Tarrytown, 2d R. D. ch. Upper Aquebogue, Cong. ch. wh. cons. Rev. EUSEBIUS HALE an H. M. Upper Jay, Mrs. R. M. M. dec'd, Whitehall, A friend, Willsboro', Cong. ch.	64 00 20 00 2 69 50 00 2 50 46 38 15 00 23 55 6 00 10 40 31 71 1 50 5 00 5 00 17 00 30 00 4 00 98 23 50 00 20 00 14 33 19 77 21 31 56 69 30 00 4 00 98 23 50 00 20 00 14 33 19 77 21 31 80 00 5 00 2 00 9 00 1,029 08
	3,755 83

## NEW JERSEY.

Bloomfield, South Belville Day sch. Newark, South Park pres. ch. m. c. 66,06; 6th pres. ch. a friend, wh. cons. Rev. WILLIAM T. EVA an H. M. 50; two sisters, 1; Whippany, Pres. ch.	12 00 50 00 117 05 20 00—149 05
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## PENNSYLVANIA.

By Samuel Work, Tr. Erie, Pres. ch. Harrisburg, 1st do. m. c. Philadelphia, Calvary pres. ch. m. c. Pittsburg, 3d pres. ch. Ded. disc. Carbondale, 1st pres. ch. wh. cons. SAMUEL RAYNER an H. M. Coulterville, East Hawley, Pres. ch. m. c. Kittaning, E. S. Litiz, Rev. S. R. Pleasant Retreat, Ger. Ref. ch. St. Clair, Welsh cong. ch. 25; less disc. 45c.;	65 00 19 21 190 66 251 00 525 87 1 04—524 83 100 00 7 75 16 00 1 00 2 40 8 00 24 55—159 30
	684 13

## MARYLAND.

Carrol co. W. Walker,	10 00
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## DELAWARE.

Newark, Rev. J. Rood's sch. Wilmington, Hanover st. pres. ch.	6 50 58 31—64 81
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## OHIO.

By G. L. Weed, Tr. College Hill, Pres. ch. m. c. Columbus, 2d do. 122,86; m. c. 8,25; Granville, Cong. ch. 200,67; G. B. Johnson, 50; Lebanon, Cong. ch. Lockland, Rev. E. S. New Carlisle, Pres. ch. m. c. Walnut Hills, Lane sem. ch. m. c. 12,54; H. V. W. 5; Ded. disc.	2 02 131 11 250 67 22 52 1 10 5 09 17 54 429 86 4 50—425 36
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## By Rev. S. G. Clark.

Bloomfield,	80
Burton,	24 00
Brooklyn, Rev. J. B. A.	5 00
Claridon,	19 31
Farmington,	6 38
Fitchville,	1 50
Fowler,	4 13
Hamden,	15 00
Hartford,	7 00
Johnston,	13 12
Kingsville,	11 72
Kirtland,	16 75
Mesopotamia, 3,10; Mrs. Galpin,	
10;	13 10
Parma,	3 25
Perrysburg,	20 00
Solon, Rev. J. Seward,	12 00
Vienna,	26 03
West Andover,	4 00
West Williamsfield,	50

203 56

Ded. disc. 4 52—199 04

Defiance, 1st pres. ch. 624 40

2 30

626 70

## INDIANA.

Bedford, Pres. ch.	6 50
Evansville, Old pres. ch.	49 00
Mishawakie,	12 00
Spencerville, A. F.	2 00—69 50

## ILLINOIS.

Chicago, B. Adams, 50; 3d pres. ch.	
35;	85 00
Geneseo, 1st cong. ch.	12 50
Griggsville, do.	50 00
Neoga, Rev. S. Ward,	5 00
Pleasant Grove, Miss E. B.	1 00—153 50

## MICHIGAN.

By Rev. O. P. Hoyt.	
A friend,	10 00
Birmingham,	28 51
Detroit, Mrs. E. E. S.	50 00
Grand Rapids, Cong. ch.	42 00
Kalamazoo, Pres. ch. 147; cong.	
ch. 36;	183 00
Le Roy,	11 00
Otsego,	7 00
Parma,	4 75
Richland,	21 55
Schoolcraft,	1 50
Stoney Creek,	24 00
Springfield and Tompkins,	6 00
Wing Lake,	4 50—393 81
Armada, 10; disc. 10c.;	9 90
Eckford, Pres. ch.	15 00
Hanover, E. Page,	11 41
Monroe, Pres. ch.	100 60
Raisin, 1st cong. ch.	18 00
Romeo, Rev. L. Shaw, 5; disc. 5c.	4 95—159 26

553 07

## WISCONSIN.

By Rev. A. Montgomery.	
Auxable Grove, Pres. ch.	4 22
Crystal Lake, Cong. ch.	13 00
Denton, Pres. ch.	4 00
Janesville, Cong. ch. 45,98; m. c.	
22,07;	68 05
La Crosse, Cong. 26,26; m. c. 8;	34 26
Racine, Cong. ch. m. c. 5,37; Miss	
S. 1; pres. ch. 63;	69 37—192 90
Beloit, Pres. ch. a friend,	2 00
Berlin, 1st pres. ch.	18 00
Neenah, Mrs. D. B.	45
Sheboygan, 1st cong. ch. m. c.	6 00—26 45

219 35

## IOWA.

A friend, for colporteur in Sivas, 2; Almo-	
ral, a friend, 1;	3 00

## MISSOURI.

Salem, Pres. ch.	7 75
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## NORTH CAROLINA.

Romeo co. Theophilus,	20 00
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## GEORGIA.

Burnt Fort, Miss H. N. B.	2 00
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## FLORIDA.

Fort Brooks, G. Loomis, U. S. A.	6 00
St. Augustine, O. S. friend,	1 25—7 25

## CALIFORNIA.

San Francisco, A friend,	150 00
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## MINNESOTA TERRITORY.

Minneapolis, Pres. ch.	6 50
St. Anthony, Cong. ch.	7 00—13 50

## IN FOREIGN LANDS, &amp;c.

Boggy Depot, Choc. na. M. J. F. J. for	
Turkish m.	2 50
Eaton, C. E. m. c.	28 60
Eramosa, C. W. Cong. ch.	9 00
Fairfield, Choc. na. Miss E. Smith,	5 00
Oodooptitty, Ceylon, a thank offering fr. a	
native Christian, for debt, 2,40; S. F.	
avails of native work, 7,20;	9 60
Shipton, C. E. Indiv.	11 00
St. Andrews, C. E. Pres. Sh. m. c.	28 00

93 10

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE, . . . . .	\$ 82 65
NEW HAMPSHIRE, . . . . .	35 78
VERMONT, . . . . .	84 85
MASSACHUSETTS, . . . . .	53 35
CONNECTICUT, . . . . .	92 43
NEW YORK, . . . . .	310 86
NEW JERSEY, . . . . .	12 10
PENNSYLVANIA, . . . . .	5 55
VIRGINIA, . . . . .	4 20
OHIO, . . . . .	24 95
ILLINOIS, . . . . .	4 85
MICHIGAN, . . . . .	41 75
WISCONSIN, . . . . .	23 65
IOWA, . . . . .	3 50
MISSOURI, . . . . .	25
IN FOREIGN LANDS, &c. . . . .	11 21

\$ 791 93

Donations received in December, 21,599 89

3 TOTAL from August 1st to  
December 31st, \$69,524 97

DONATIONS FOR THE MISSIONARY  
PACKET.

Battalagundu, Madura, Children of Mr.	
Chandler,	60
New Orleans, La. Prytania s. s. 10; chil.	
of W. C. C. 75c.; do. of Mrs. C. 50c.;	11 25
Plainfield, Ms. H. Hallock,	4 45
	16 50
Previously acknowledged,	28,588 77

\$ 28,605 07

## DONATIONS IN CLOTHING, &amp;c.

Auburn, Ms. A box, fr. la. miss so. for Rev.	
Silas McKinney.	
Brooklyn, N. Y. A bundle from Armstrong	
juv. miss. so. for Mrs. Bridgman, Shang-	
hai,	10 10
Derby, Vt. A box, fr. sewing circle, of cong.	
so. for Mr. Gleason, Cattaraugus,	34 27
St. Johnsbury, Vt. A platform scale fr. E.	
& T. Fairbanks & Co.	





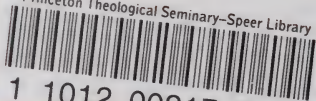
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